

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

JACKSON, MISS., February 12, 1931

NEW SERIES  
VOLUME XXXIII. No. 7

A second series of earthquakes in a week rocked portions of New Zealand a few days ago.

While Arkansas Baptists are hunting for a state secretary former editor E. J. A. McKinney is getting out the paper.

Dr. T. Claggett Skinner assisted in a revival meeting in Fork Union Military Academy. There were many professions of faith.

Dr. Len G. Broughton began Sunday a two weeks meeting with First Church, Jackson, Tenn., of which Dr. John Jeter Hurt is pastor.

As a result of the meeting at Hazlehurst in which Dr. L. G. Broughton preached, there were 45 additions to the church, of whom 21 came by baptism.

Correspondents of Rev. D. J. Miley are requested to address him henceforth at Polkville, R. 1. He has not moved, but the postoffice has been moved where he has gotten his mail heretofore.

The committee which tried Bishop Cannon of the Southern Methodist Church exonerated him of blame in all the charges against him. To one outside, this whole business appears an effort on the part of politicians to besmirch a man because he fought for prohibition in 1928.

There were 89 churches in the state which made designated gifts in January, that is gifts not to be distributed according to the cooperative program. The amount thus given was \$2,707.23. It does not appear that anybody is restricting the freedom of these churches.

For two days last week the Southern Baptist editors were entertained as guests of the Baptist Memorial Hospital in Memphis. They had rooms in the Annex of the hospital; their meetings were held in the hospital chapel and they were served with an elegant luncheon each day. The meals served were as well prepared as they could have been at any hotel. Evidently the dietician at this institution is an artist who has brought this department to perfection. The rooms in the Annex are provided with every possible comfort that will be found in a first class hotel. They are provided for those who come to the hospital bringing relatives or friends who are patients in the institution; and the rates for these rooms are very moderate. It is fortunate that such accommodations are at hand for guests who are thus saved from the necessity of hunting a hotel. Our Mississippian, Mr. A. E. Jennings, is still on the job at the hospital superintending the finances and greeting the friends who come. He has been invaluable to the hospital by his business ability and his connection with men of influence. He gives his whole time and thought to the hospital. Mr. Sheets is superintendent, and sees that all the work runs smoothly and everybody is happy.

Pastor L. B. Cobb emerges from the Baptist Hospital in Memphis looking well. He is now serving Eudora Church near Memphis.

Maltbie D. Babcock is quoted as saying, "Nothing we can say to the Lord, no calling him by great or dear names, can take the place of the plain doing of his will".

Rev. Rowe C. Holcomb, son of the late Rev. W. B. Holcomb of Brookhaven, has accepted a call to the church at Idabel, Okla., to begin work there March first.

Evangelistic Singer R. A. Walker helped in a meeting at Gassaway, W. Va., for three weeks. There were 30 conversions the first week. He is with Evangelist Lakin. They go next to Parkersburg, W. Va.

Grenada: Since we came to the Grenada field in September we have had above 20 additions to the membership. I am preaching to the largest crowds I've ever preached to in my life, at the morning services. Attendance is good at all the services. We average around 375 in Sunday School every Sunday. Our people have responded nicely to the budget and we anticipate no retrenchment in any respect, from last year's program. We have no anxiety about bank failures and business goes on in good faith. We begin, March 15th, a training and inspirational school in our church; we will have a faculty of at least six, including Bro. Byrd's corps of workers and some other teachers to lead in the daily class work and an inspirational message each evening by one of the following speakers: Dr. H. L. Martin, Lexington; Pastor D. L. Sturgis, Indianola; Dr. E. J. Caswell, Greenwood; Dr. F. M. Purser, Oxford; Dr. H. M. King, Jackson.—J. H. Hooks, Pastor.

There will be held seven informational and inspirational missionary meetings in the state in March. Six of them will be district meetings and the last a state wide meeting. The last to be held in Jackson March 24. These are planned by and are under the direction of Secretary R. B. Gunter. The first meeting will be held in Meridian March 3rd. The second in New Albany March 4th. The third in Hattiesburg March 10. The fourth in Brookhaven March 11. The fifth in Grenada March 17. The sixth in Leland March 18. Each meeting begins at 10 A.M. and closes at 3:30 P.M. In each meeting there will be a three minute report from each county in the district; and reports from all the boards and institutions which we support. The effort will be made to carry all the benefits of these meetings back to the churches. In the statewide meeting in Jackson such speakers will be heard as Norman W. Cox, H. R. Holcomb, J. A. Barnhill, J. B. Lawrence, Austin Crouch, J. W. Mayfield, J. M. Metts, W. M. Bostick, Eug. Saltee, W. J. McGlothlin, etc. It will be a great privilege to attend any of these meetings.



# HEART OF THE SERMON

Samuel Judson Porter, Pastor  
First Baptist Church, Washington, D. C.

## The Tree of Liberty

There can be no "philosophy of history" for the man who refuses to see Constantine's cross in the heavens, with its mighty prophecy, "In Hoc Signo Vinces!" The proclamation of Christ, and him crucified, has come down the centuries, like Milton's angel with the torch; and all along the way there have been joyous liberations, fragrant buddings of new life, astounding achievements. Victor Hugo was right in proclaiming the cross the first liberty tree. From the hour when Christ died began the death knell to every satanic tyranny and every tolerated abomination. Speaking of the work of Christ Frederic William Farrar, in his great discourse on "The Crucifixion," says, "It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic beauty of a purity of which men had despaired and of a meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizons of the race."

"Cross of shame, yet tree of glory,  
Round thee winds the one great story  
Of this ever changing earth;  
Center of the true and holy,  
Grave of human sin and folly,  
Womb of Nature's second birth."

## ATTENTION MESSENGERS TO THE SOUTHERN BAPTIST CONVENTION BIRMINGHAM, ALABAMA, MAY 13, 1931

Data on the leading hotels of Birmingham is listed below. Early reservations should be made by those expecting to attend the Convention. Reservations should be made with the hotel direct. Confusion can thus be avoided. Insist upon acknowledgment from the hotel, and bring said acknowledgment with you when you come, without fail.

Rooms in smaller hotels, boarding houses and residences at moderate prices will be available. Those desiring the latter accommodations should write our office, 517 N. 22nd St., Birmingham, Ala., giving exact accommodations desired.

For further information, address J. R. Hobbs, General Chairman, 517 N. 22nd St., Birmingham, Ala.

### Birmingham Hotel Rates

Bankhead—A. B. Cansler, Mgr. Corner 5th Avenue North. 350 rooms—all with bath. Rates—Single \$2, \$2.50, \$3, \$3.50, \$4, \$5. Double—\$4, \$5, \$6 and \$7.

Empire—I. L. Fabian, Mgr. Corner 4th Avenue and 22nd St. North. 100 rooms—50 with bath. Rate \$2, \$2.50, \$3. 50 without bath—Rate \$1.50 and \$2.

Molton—J. A. Driver, Mgr. Corner 5th Avenue and 20th St. 146 rooms—104 with bath. Rate—Single \$2.50, \$3, \$3.50. Double \$3.50, \$4, \$4.50, \$5. 42 without bath—\$2 single, \$3 double.

Redmont—W. G. Moffat, Mgr. Corner 5th Avenue and 21st St. North. 203 rooms—all with bath. Rates \$2, \$3, \$3.50. Double \$3.50, \$4, \$4.50, \$5 and \$6.

Thomas Jefferson—C. S. Pryor, Mgr. Corner 2nd Avenue and 17th St. 350 rooms—all with bath. Rates \$2.50, \$3, \$3.50, \$4, \$5, \$6, \$7, \$8. Double \$3.50 up.

Tutwiler—Coleman J. Hudson, Mgr. Corner 5th Avenue and 20th St. North. 450 rooms. Rates—Shower bath single, 2.50 and up. Double, \$3.50 and up. Tub baths, single \$3 and up, double \$4.50 and up. Twin beds and bath, \$6.50 and up. Parlor suites, \$15 and up.

Hillman—Ben Duncan, Mgr. Corner 4th Avenue and 19th St. 170 rooms. Single without bath, \$1.50; double \$2.50 with bath; single \$2 and \$2.50; double \$3 and \$4.

Morris—W. H. Grisham, Mgr. Corner First Avenue and 19th St. 140 rooms. Single \$1.50; double \$2.50 and \$3. With bath, \$2.50 and \$3; double \$3.50 to \$5.

Make your reservations direct with hotel selected.

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## THE CHRISTIAN CHALLENGE IN CHILI

Ernest O. Sellers

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One of the "high lights" of the Latin American Baptist Congress held in Rio de Janeiro last July, was when our veteran of fifty years this next March, Dr. W. B. Bagby, arose to review Baptist history and progress in South America, especially as he had witnessed it in Brazil.

Though he spoke in Portuguese yet those of us who could not speak, nor fully understand, the language felt the thrill of his story as it was given us in snatches by interpreting friends. A few weeks later, in Sao Paulo, Dr. Bagby went over his notes with me privately and the wonder of it grew. Dr. Bagby's name, fame and influence are known and felt in every corner of South America. His contact with Chili was interesting.

Baptist work in Chili was indeed of humble origin. About 50 years ago there emigrated to that land a Scotchman, W. D. T. McDonald, to engage in business. At the end of his contracted term of service he remained in the country and became a colporter for the British Bible Society. He traveled chiefly in north Chili, also some in Bolivia and Peru, but finally settled near Tamuco which is fifteen hours by rail south of Santiago, (Chili is as long as from New York to San Francisco and averages less than 100 miles in width).

In Valdivia, south Chili, Mr. McDonald found a German colony among whom was a small group of Baptist believers. To these he witnessed, with them held communion and a church was formed.

In 1907, the year the Brazilian General Baptist Convention was organized, a German—Carl Roth—living in Rio Grand du Sul (extreme south Brazil) made a journey to Chili. There he met McDonald and told him of Dr. Bagby who at the time was living in Sao Paulo. McDonald wrote to Dr. Bagby appealing to him, or others, to come and help the believers in Chili. He said, "Valdivia (father of Isaiah Valdivia of B. B. I.) and I and a few Germans need an association here in Chili, and the Brazilian Baptists need a mission."

Dr. Bagby received this letter the morning he left for Bahia where the Brazilian Convention was organized. Reading it to the new body (June 1907) they at once accepted the appeal as a call for foreign mission endeavor and delegated Dr. Bagby to make a visit to Chili.

In less than a year Solomon Ginsberg, who was secretary of the newly organized Foreign Mission Board of Brazil, had raised the necessary funds and in March 1908, Dr. Bagby proceeded through Argentine, over the Andes to Santiago, and thence to south Chili.

The relation of Dr. Bagby's difficulties of travel in locating a man he had never seen, the small group assembled, and other experiences of that trip combined made an interesting story.

Returning to Brazil he reported in June, 1908, to the Brazilian Convention. Thereupon they adopted Messrs. McDonald and Valdivia as their representatives, paying for a major portion of their support. Afterwards Argentine and Mexico co-operated with the Brazilian brethren in supporting the work up until 1919 when the Southern Baptist Mission Board assumed the full responsibility.

Today there are 38 Baptist churches in Chili with nearly 2,000 members and the school at Tamuco, in both its equipment and the work being done, was one of the most significant of any

I saw in South America. It ought to be enlarged to meet the increasing demands, especially do it need a boys' dormitory. This school has as a small theological department.

While visiting and speaking in Tamuco I met Brothers Valdivia and McDonald, both of the now well advanced in years but respected as loved for their work's sake. I could not talk Bro. Valdivia, but we hugged each other in the Latin style and for 24 hours he scarcely let me out of his sight, calling me the "American Father" of his son, Isaiah.

All of our missionaries, J. W. McGavock and wife at Santiago, in whose home I was entertained, J. L. Hart, Miss Marjorie Spence, Miss Agnes Graham, principal of the Tamuco School, Mr. and Mrs. W. Q. Maer, and Miss Cornelia Brower, greatly impressed me by their efficiency and consecration. Miss Anna Lassiter was home on furlough.

No native pastor, anywhere in all of South America, made a deeper impression upon me than Brother Espinoza, the young pastor of the First Church of Santiago, whom Dr. Truett helped to ordain to the gospel ministry when he visited that city. Mr. Espinoza is a graduate of our Tamuco School and has done several years work in the National University in Santiago. There are but few pastors in our Southland who can boast of a finer or better selected library. A large number of his books are in English, a language he speaks fluently. He interpreted for me when I spoke in his church and he impresses everyone by his modesty and sincerity. His wife, who speaks only Spanish, is a charming young mother and their young son easily captured my heart. I predict a great future for this young Spanish Baptist preacher.

The Baptist Bible Institute.

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## COLLEGE MEN AND RELIGIOUS EXPERIENCE

By Rev. S. M. Shoemaker

—O—

My great difficulty when I talk with college men is to get them to understand what I mean by religious experience. They haven't any concept in their mind that remotely corresponds to what I mean by religious experience. Here is a case in point. The night before last I sat in the hall of my parish house with a Harvard University skeptic. He had sat through a meeting of personal testimony such as we have in my church. He is a pretty keen, intelligent fellow and he asked me why it was he didn't understand practically a word of what was said. And I said, "My friend, you have been in an altogether different world tonight from the world you know anything about. And the best way for you to crawl out of the place of doubt and unbelief, where you find yourself now, I think, is by exposure to a few people who have had a religious experience." Just at that moment there came into the hall, in an apron to clear away the dishes and sweep up the floor, a graduate of Columbia University. That fellow had begun to drink while he was in college. He had fallen on evil ways and early last November he was fetched up at our rescue mission in East Twenty-third street and he had been converted. And he was slowly finding his way back to the type of life that was a little more commensurate with his intellect and social background than cleaning floors and washing dishes. I said, "Come over here. I have a fellow I want you to talk to." I let that chap who had had a conversion tell this Harvard University skeptic what a conversion was like. He had never heard anything like that before. It was one of the most interesting things I have seen. I withdrew and let the fellow with the apron talk to the fellow with the mask on. The latter heard a lot of things he had never heard before. I think an experience like that is worth a dozen of any courses in religion you can get. If you haven't any changed lives around the corner, I suppose the next best thing is to read religious psychology and learn about such things in general, if you can't see them in particular.—Ex.

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## Housetop and Inner Chamber

Pastor R. M. Hardin, of Green's Creek Church, near Hattiesburg, died last week after protracted illness.

Dr. R. G. Lee of Memphis is assisting pastor R. N. Owen and the First Church of Paris, Tenn., in a revival meeting. Stanley Armstrong is leading the singing.

**Attention Treasurer:**—If you have received statement that your church quarterly payment is due will you please let us have it as early in the month as possible? Thanks.

Danl. R. Wade passed away recently in Oklahoma. Born in Mississippi, he has been pastor in several western states, but of recent years has devoted himself to evangelism.

Emory University, a great Methodist institution in Atlanta, has no intercollegiate athletics and manages to maintain a large student body. This has been true for many years.

There were 141 churches in Mississippi which contributed to the cooperative program in January. Was your church on that roll of honor, or does it belong to the "silent majority"?

We have received nice list of subscriptions from Bunker Hill Church, of which Rev. Bryan Simmons is pastor. We deeply appreciate the cooperation of Brother Simmons and his splendid church.

Second Church of Greenwood has called Rev. C. S. Moulder as pastor for half time. He is a son of the indefatigable D. W. Moulder, and after graduation from Mississippi College taught at Clarke College and pastored nearby churches.

The following Sunday Schools became Standard during January: Bay Springs; Columbia; Jackson, Parkway; Magee; Mathiston; Meridian, First; Morton; Springfield, Scott Co.; Norfield; Springhill, Tallahatchie Co.; Pelahatchie; Pontotoc; Sunflower; Yazoo City.

The Northeast Mississippi Bible Institute will be held at Amory Feb. 16th, 17th and 18th, instead of in March as was announced by the daily papers. We would be glad to have the editor of the Record with us in this meeting. All who attend will be entertained without cost.—John F. Measells.

On Wednesday the tenth Baptist pastors in the counties of DeSoto, Tate, Marshall, Lafayette, Panola, Tunica, Tallahatchie, Yalobusha and Quitman met at Como to form a Ministers' Association, to meet every other month. Dr. Frank Moody Purser of Oxford preached at eleven o'clock.

Miss Kathleen Mallory, Corresponding Secretary of the Women's Missionary Union of the South, will speak over radio station KWKH, Shreveport, Louisiana, Sunday evening, February 22nd, at nine o'clock. She will bring a special message to the women of the South and they are urged to tune in at this time.

One pastor said recently that he got the Baptist paper into every family in his church by getting everybody who could pay the regular price to do so, and those who couldn't were paid for work at the church and thus provided with money to pay for the paper. It depends on how much a man believes in it.

The churches in New Orleans utilize the students in the Baptist Bible Institute to carry on work among foreign speaking people in the city. First Church has a French department. Coliseum Church has a Spanish department. Some of the students do work among the Jews. Others assist in the Rescue Mission; others help the Negro churches in their work.

Some are saying that there is no use discussing the causes of missionary depression, just get a revival and it will cure all this. Very true. But the same thing that destroys missionary interest prevents a revival. Remove the cause in one case and you remove it in the other. You can't have a revival unless you remove the causes of spiritual depression. They are the same in the local church and in the whole denominational program.

We enjoyed last week a brief visit from Dr. T. P. Harvey, who has just accepted the call to First Church, Hattiesburg. He grew up at Eureka Springs, Ark., was for a while prominent as a teacher. He is an alumnus of William Jewell College in Missouri and of the Southwestern Seminary. He was pastor at Albuquerque, N. M., and comes immediately from Belden Ave. Church of Chicago. He is our kind of a Baptist and will doubtless do great service in Hattiesburg and in the state.

Dr. J. T. Henderson, Secretary of the Southern Baptist Brotherhood, said that he would not have a man teach in Sunday School who was not loyal to every department of the work including the denominational paper, that no man was fit to teach who did not read his state Baptist paper; that those who read the paper are loyal to the pastor and generous in their support of the church. He recommended that an occasional prayer meeting be given to discussing the things in the paper.

An exchange quotes from a professor answers to questions made by students entering the Yale Divinity School. Presented with a questionnaire some of these sprouting preachers at Yale considered the Apocalypse "a bridge", "something tacked on at the end" or "the flood". Other students declared that the lack of mountains was the most striking characteristic of Palestine. Still others declared that David's slaying of Goliath proved him to be a "he-man, uncouth in his manners" and a "selfish, sinful potentate".

The Baptist Hospital in Memphis probably holds the record for amount of charity work done. During the month of January this work amounted to \$21,248.83. The editor was shown through the charity wards a few days ago, and it was a joy to see the degree of comfort these patients have in their sickness. They seemed a cheerful group, occupying a number of wards, taking up almost an entire floor. Anybody would be particularly attracted to the children's ward where the children from the Crippled Children's Hospital, and others, are assembled. Those who minister to them bring good cheer, and everybody who contributes to a work like this will share the joy of it.

Bible Study and Home Coming Week at the Baptist Bible Institute, January 25th to 31st, was held this year in conjunction with the opening of the Southwide Sunday School Clinic, directed by Mr. Arthur Flake and his associates.

The two outstanding features of the week were, first, the Tharp Foundation Lectures delivered by Dr. S. P. Brooks, President of Baylor "U". His subjects were, "The Preacher Called", "The Preacher Educated", and "The Preacher, a Social Force". President Brooks spoke most effectively, taking the layman's viewpoint. The other feature was the Lectures on the Layne Foundation, delivered by Dr. W. J. McGlothlin, President of the Southern Baptist Convention and of Furman "U". He chose as the subject of his five lectures the Sermon on the Mount. Those who know Dr. McGlothlin know the rare privilege and rich spiritual feast his New Orleans auditors had.

The Sunday School Clinic, which continues for an additional two weeks, has attracted a large and selected group of workers who represent all parts of the Southern Baptist territory.

Many have already sent in their renewals and we hope that every subscriber whose subscription expires in February, 1931, will renew and keep in touch with denominational work.

Pastor J. E. Wills of Newton sponsored a Men's Banquet in his church one evening this week. It was "solely for fellowship and enjoyment". Supper and music were the principal features. This is a mighty fine thing to thaw out the men.

The people will watch with deep interest the trial of Gen. Butler, who is courtmartialed for insulting Mussolini, the Italian premier, or if forbidden to listen in on the trial will watch every bit of news that leaks out, and will await the verdict with interest. There may be some question of propriety in one of high official rank in this country criticizing a representative of another government. But the people will be more concerned about whether Gen. Butler told the truth than they are about the proprieties. The people will hope that the truth may come out in this investigation.

The editors and managers of the Southern Baptist Convention papers have a mid-winter conference each year for mutual instruction and stimulation in their work. Last week they met for two days in Memphis, probably the most central point in their territory. Only about half of them were present, but they had delightful fellowship, and helpful discussion of the problems that they are working at in common. Some of the pastors in the city honored us with their presence and at times took part in the discussions. Dr. J. T. Henderson by invitation made a fine address and showed an intelligent appreciation of the editors' task. The paper men were from Georgia, Alabama, Mississippi, Louisiana, Missouri, Kentucky, Oklahoma and Tennessee.

Mount Olive—On Sunday night, Feb. 1, our service took on a new turn. When the hour arrived for the pastor to take the stand he was ordered by one of the brethren to keep his seat while he presented Bro. Joe Byrd, one of the Deacons, who called the church's attention to the fact that that day was the beginning of the tenth year of pastor's services. Bro. Byrd pointed out a little church with half time preaching and a building worth about two thousand dollars nine years ago, and now the same church enjoys full time preaching and has a building that cost about \$50,000.00 and more than half paid for. That we had met every obligation promptly and had not solicited help from any one outside our own congregation. He showed that the pastor had baptized 155 and received 147 by letter. He then presented to the pastor and his wife a gift of appreciation on behalf of the church.

Our people in Mississippi ought to consult a good lawyer before making a will in which anything is given to a religious purpose. The constitution of the state forbids willing anything to a religious purpose. Some of us think this is an infringement on personal and religious liberty, but it is in the constitution. These remarks are called forth by a recent will of a good woman who died leaving money for missions. Of course not one cent of it will go to missions, as the constitution of the state prohibits it. If she had consulted a good lawyer he would have told her all this when she was making the will. One may deed his property to a religious organization while he lives and retain a life claim on the income from it if desired. This has been done in some notable instances, but you cannot convey property by a will to any religious purpose.

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### ATTENTION, KOSCIUSKO ASSOCIATION PASTORS!

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Assuming that all our pastors read The Baptist Record, I am appealing herein, to every pastor, to attend our District No. 4 Regional Meeting at Meridian, Tuesday, March 3, and try earnestly, to secure attendance of at least one layman from each of the churches. It is important, and lasts only one day. Meridian churches will furnish lunch.

—A. T. Cinnamond, Mod.



## Editorials

### WHY INTEREST LAGS

We claim no ability above others in diagnosing spiritual ailments, and our efforts to point out any hindering causes in our cooperative work of missions, education and benevolence is an honest effort to correct the things that slow down the work or get it into confusion. Some three causes have been indicated already, and we now venture to point out a fourth.

In putting our finger on this one we are conscious that some good brethren will beg to differ. Some will even seek to laugh it out of court. But our conviction and duty are clear in this matter and we can not be true to these and not call attention to this hindrance.

The Bible is as clear on the question of women's being forbidden to speak in the churches as it is on the question of baptism. That it was not a local and temporary prohibition is plainly and explicitly stated. Paul says (Am. Rev. Version) "As in all the churches, let the women keep silence in the churches". And he supports his injunction by the authority of the Old Testament, "As also saith the law". He says, "It is shameful for a woman to speak in church". And he adds, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord". It is impossible to make any thing more emphatic or authoritative. This is his teaching in First Corinthians, a letter addressed to "All that call upon the name of our Lord Jesus Christ in every place, their Lord and ours".

Again in 1 Timothy he bases the same teaching not upon temporary expediency and local prejudices but upon the essential relationship of men and women. He says Adam was first formed, then Eve; and Adam was not beguiled (or deceived) but the woman being beguiled hath fallen into transgression.

Now there are people who are saying in their hearts, We don't care what the Bible teaches; we will do as we please. And that is exactly what many are doing. But what has this to do with the decline in mission interest? Just this: If you look to the source of mission interest as of all spiritual life, you will have to go to God for it. It is not earth born. It is not humanitarian; it is not a form of philanthropy. God so loved the world that he gave His only begotten Son. And the love of God is shed abroad in our hearts through the Holy Spirit which is given to us. The Holy Spirit will not work in and through people who ignore or rebel against the word of God and are disobedient to Him. God gives his Spirit "to all them that obey him".

The violation of this scripture forbidding women to speak in the churches has come to be a part of the whole system of our training and work. It is no longer like a local infection; it has become systemic. It has gotten into the whole body. If God approves it, then he did not speak through Paul. Something is wrong with the work: This is a good place to look for the trouble.

—BR—

It is said that Southern Presbyterians have modified the "inflexible budget". The budget is presented covering all causes and subscriptions are taken for this united budget. Then the four great causes of the Assembly are given two months each in which to present their work and to seek supplementary gifts.

—BR—

Elsewhere in the Record is published an appreciation of brother J. W. Hudson. He has done a good work as pastor at Taylorsville and nearby churches. His health has been poor for more than a year, but his death is a great shock to his many friends. May our Father comfort those who mourn his going.

### "OTHERS JEREMIAH"

When Jesus asked the disciples who men said he was, they replied that the opinions of men varied. "Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets". They all had a good opinion of him, but all the opinions were inadequate. They differed in opinion, probably because some were impressed with one characteristic of Jesus, and others with another. It is certain that Jesus was a person of varied qualities of character, but all of them excellent. He had the excellencies of all these characters of the past with whom the people were ready to identify him. He impressed some as having the firmness and inflexibility of Elijah. He impressed others as having all the tenderness of Jeremiah.

It is about this Jeremiah quality that we now speak. Somehow our age, and perhaps many others, have discounted the virtues of Jeremiah. He lacked the dramatic quality of Elijah. The fierceness of the desert was not reflected in his dress or face or speech. The wild west and the pioneer always appeal to the public. And long after the wild west has ceased to be, the "wild west stories" are read with avidity.

Tenderness appeals only to people of finer fibre. The barbarian knows it not. Deep grief has a way of ripening people. And yet deep in the souls of men the reservoirs of sympathy are open to the man with a broken heart. Jeremiah was a man with a breaking heart. It is a cheap slur to speak of any such lamentation of his as a "Jeremiad". He grieved for the sins of the people and his heart was breaking because of the calamities which he knew were impending.

Jesus was "a man of sorrows and acquainted with grief". Ever and anon his heart cried out for his people, as when he said on more than one occasion, "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!"

And how near it has brought him to many of us in a time of sorrow, when we read that he wept as he walked with Martha and Mary to the tomb of Lazarus. It would be a mighty fine thing today if instead of the rasping voice that delights to preach the condemnation of sinners we could hear a voice with tears in it, pleading with the lost with a broken heart that love has burdened. Earnestness is not always tenderness. It may be far from it. There is too little of the "tender mercies of our God" in our preaching today. No man can be greatly used of God in saving the lost who cannot say with Paul, "I have great grief and unceasing pain in my heart". There were some people at least who thought Jesus was Jeremiah come back. And there are hearts today who would respond to the tenderness of a prophet of this kind.

—BR—

### "VOICE AS OF A TRUMPET"

The revelation made to John on Patmos began with "a voice as of a trumpet". He says, "I was in the Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet saying, What thou seest, write in a book and send it to the seven churches". It is the significance of this trumpet voice that attracts us now. In this book of sign language what does this trumpet voice signify?

In the first place it means that this revelation to John was not subjective but objective. That is it was not a mild or interesting dream he had; not a metaphysical or psychological meditation; it was not a reverie, a creature of the mind, not a pictorial representation of his own thoughts, not a fantastic projection on the wall of his overwrought imagination. It was a genuine, honest to goodness, objective, visible, audible, tangible transaction which greeted his eyes, assailed his ears and affected his body. He says I saw, I heard, I turned, I fell, he laid his right hand upon me. This is the same John he wrote at the beginning of his first epistle the words, "That which we have heard, that which we have seen with our eyes, that which we beheld and our hands han-

dled". The same words used about his contact with Jesus during his earthly ministry are here used about the revelation which the ascended Lord gives him.

Again the voice of the trumpet is intended to awaken and fix attention. Attention is holding the mind on some one thing; it is holding it at its best, the limit of its working capacity. It is the awakening of all the mental powers and directing them to the apprehension of the subject in hand, to fully receiving the message which some one seeks to impart, and the accomplishment of the task in hand. It summons all the resources of mind, provokes them to their best and focuses them on some one specific thing. It may be well believed that the taken in of the vision or visions given in this book of Revelation would require all the faculties of mind and soul John had. He had the clearest spiritual vision of any among the apostles. He is often spoken of as the eagle who can look the sun in the face, the man who surpassed all others in spiritual insight and intuition. He will need it all in taking in what God proposes to reveal to him.

Again, the trumpet is the voice of authority. It is distinctively the instrument for communication in the army where authority reaches its highest articulation. When the trumpet sounds everything else is dismissed from the mind. Every other employment is dropped. Immediate response is made to its summons, for it represents the voice of supreme authority.

This writer recalls incidents of thirteen and fourteen years ago, when the world was at war, and our own boys were subject to the bugle call. The mellow tones of the chapel bell were silenced and the trumpet was substituted in the schools where the student army was assembled. Boys were allowed to come to church, wearing their uniforms to be sure. But in the midst of sermon, or song, or prayer, if the note of the bugle was heard, all else went out of these boys' minds. They seized their caps and bolted for the door. To them the voice of the trumpet was the voice of authority.

In this book of Revelation you will frequently hear the sound of the trumpet. It represents the authoritative voice of God, and commands immediate attention and absolute obedience.

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### "WRITE IN A BOOK"

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The voice as of a trumpet which spoke first to John on the Isle of Patmos told him, "What thou seest, write in a book, and send to the seven churches". There are several reasons for putting it down in black and white.

The first that may be mentioned is that there may never be any question as to its reality. It was a strange and marvelous experience, this receiving a divine revelation of what must shortly come to pass. There might come in after days some question even in the mind of John as to whether it was an actual experience, or whether it might be a dream, a sort of day dream. That there might never arise any suspicion in his mind whether this vision were the product of a fevered brain on this lonely island, he was told to write it down. This would be proof that it was an actual experience.

A second reason is, that it may be properly and permanently preserved in his own mind. Those who have had years of experience in recalling facts of their past will readily understand this. How difficult it is to be accurate and exact. Things get blurred and indistinct. They even pass out of our minds entirely unless there is some such permanent record. If you have ever kept a diary and then gone back over it years afterward you will be amazed at recalling in this way things which would have forever passed from your memory.

Another reason is that these visions of John shall be accurately passed on to others. Accuracy in transmission is impossible, and certainly as to the truth of the past is unattainable, unless it is put down in black and white. This is why contracts between parties are written down, to prevent misunderstanding and to insure their being carried out. That is why deeds to property



are written and records of all legislation and judicial procedure are kept in writing.

Children have a game which they play by standing in line. One of them whispers something to the one at the head of the line, which in turn is passed in the same way all down the line. Then the one at the foot of the line repeats what he was told. The funny part of it is that it bears no resemblance to the original. Such is tradition, or passing the word from mouth to ear. But the book of Revelation, as indeed the whole Bible, preserves God's revelation to us as it was given, because it is written in a book.

But more than this the truth reaches the largest number of people by being written down. To publish, or to make public has come to mean to print. Even before the days of printing the surest way to give the widest publicity to a message was to write it down. Paul was shut up in prison, but in prison he wrote, and said "The word of God is not bound". It went out through prison bars. God is seeking the widest hearing for his message today as always. Those who fail to write their messages down limit their usefulness. Those who do not get the written messages sent out from religious publishing plants are losing much of the truth that is abroad in the world. The Baptist Record is seeking to give wings to the truth and send it to the churches. Those who help in this work are doing God's will and working according to his plan.

—BR—

Dr. W. L. Ball has been pastor at Spartanburg, S. C., for 12 years. In this time 2,000 have been received into the church and \$500,000 have been contributed to all purposes.

—BR—

Lincoln County B. Y. P. U. Convention met at Little Bahala Church last Sunday. There was a large crowd, many of the unions over the county were represented and an interesting program rendered.

—BR—

First Baptist Church, Houston, Texas, J. B. Leavell pastor, is this week holding its twelfth annual Bible Conference. The subject is "Deepening the Spiritual Life". The speakers are Dr. Millard Jenkins of Abilene and Dr. T. V. Neal, El Paso.

—BR—

The receipts from Mississippi churches for the cooperative program amounted to \$12,039.89 in January. We have passed the crisis in the financial flurry, which reached its worst in January, and from this time on there ought to be a steady increase in gifts.

—BR—

Iowa farmers who are suffering from overproduction and low prices for corn, wheat and eggs are giving their surplus to feed the suffering in Arkansas. That's certainly better than the plan of the civic clubs in California, who are reported to be throwing eggs at one another in order to raise the price.

—BR—

Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, gives the number of Baptists in the world as 10,609,045, of whom 9,347,680 are in North America, 646,391 in Europe, 376,554 in Asia, 90,547 in Africa, 71,041 in Central America and West Indies, 40,850 in South America, and 35,982 in Australia and New Zealand. These figures do not include Russia where some estimate there are as many as 2,000,000 Baptists.

—BR—

Pastoral Changes: Judd B. Holt resigns at Edinburg, Texas. E. B. Evans goes to Madison, Fla. T. D. Thatch accepts Clinton Memorial Church, Tulsa. M. I. Wood goes from Dumont, Texas, to First Church, Paducah. G. B. Aerhart goes to Texhoma, Okla. Elmer Kelly resigns Daisetta, Texas. George Thompson goes from Jacksonville to Garrison, Texas. W. R. Calloway resigns at Cumming, Ga. Elmer Ridgeway resigns at Gadsden, Ala., going to Ft. Worth. J. E. Wright, recently ordained at Mt. Juliet Church, Tennessee, becomes pastor at Winchester, Tenn. J. D. Watkins accepts the pastorate at Lexington, Okla. S. J. Williams becomes pastor of Immanuel Church, Abilene, Texas.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

### ADVERTISERS

On the road a few days ago we saw a pair of mules which concluded that they would not carry their load to its intended destination. They did, however, arrive. We said to the teamster when he pulled in with his load: "We did not believe you would ever arrive with all the load." He said: "The mules stalled but I never did." Therein lay the secret and that is the secret of our success this year. If we who are called of the Lord to preach do not stall, the churches will not remain stalled, even though they have to pause occasionally for new breath. We must be careful what sort of advertising we do for Christ.

As always, the lay member will be more largely influenced by those who are called to preach Christ's Gospel than by any other. Therefore, it behooves the ministers of Christ to set a worthy example and to beat no retreats. The very fact that lay members are influenced by the preacher more than by others is to the preacher's advantage and offers him opportunity. In like manner, it is to the advantage of Christ, provided the preacher is true to Him who has called him.

To advertise means to turn attention towards something. Every church member is an advertiser. It is taken for granted that when he unites with the church that he is a Christian. As such, he calls the attention of those with whom he comes in contact to Christ. He advertises what Christ has done for him by what he is doing for Christ. "He that gathereth not with me scattereth abroad." His advertising may misrepresent Christ. In one place Christ says: "He who is forgiven most loves most." Again He says: "If ye love me, ye will keep my commandments." Our advertising is either for or against Christ. He who loves most will serve best.

Extraordinary occasions and conditions increase our opportunities for advertising. When there are no crosses to be borne, no difficulties to face, opportunities are diminished. But when these are multiplied, the world looks on to see what "Christian" is doing; to see if he surmounts the difficulties with greater poise and courage than does the man who claims no relationship with Christ.

Truly our opportunities are great in this hour. With unprecedented debts, with decreasing receipts, with contracts which churches and boards cannot afford to break, with financial depression everywhere, surely we have the opportunity of showing how a follower of Christ should behave. The refining hour has come and as the beauty of the silver and the gold comes after the refining is over, likewise the product resulting from these trying experiences will reflect more vividly doubtless than before the Christ life.

The preacher's responsibility has increased in Mississippi. Ten years ago we had six enlistment men in the field and twenty associational missionaries. The greater part of the responsibility for work beyond the local churches rests upon the pastors. The pastor's influence is first with his people. We would not reverse the order. The continued decrease in contributions year by year is by no means due to the absence of the associational missionaries and the enlistment men. Religious interest has always been in waves. People will not continue on a dead stretch. They take breathing spells. We are not saying they should, but they do. Our problem now is to reinvigorate the masses, to steady them in their work, to re-vision them.

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### REFRESHING INFORMATION

We are giving the following without either the request or the consent of the writer. We are sure, however, that he will be willing for us to give it if it provokes others to emulation or stirs to greater endeavors. It shows to us that de-

pressions do not mean depletion in Jehovah's ranks under the proper leadership.

The writer first says: "I shall do what I can to get all the pastors of my County out to the regional meeting in March, proposing to carry them myself in my car."

He then says: "We have not quite finished our canvass for the 1931 budget." They have a committee of the strongest enlisted workers, re-working left overs from the first canvass in December. He will have the unified budget in three churches which he is serving for the first time. The pledges to date for the Cooperative Program are as follows: First Church Columbus (canvass incomplete) \$5,055.36. Total budget covered with pledges (and we have other sources of income just as reliable), \$20,224.36, 25% of which goes to the Cooperative Program with provision made for giving the membership of the Church opportunity four times a year to make free will offerings to the Cooperative Program, or any cause represented in the program, in addition to their pledges. This should add several hundred dollars to the amount pledged. This comes from a Church which has built an annex costing \$90,000.00.

Mt. Vernon Church (an afternoon appointment) pledges \$350.00 to the Cooperative Program. This is 35% of their budget. They propose to raise this, paying pledges in money, and to plant certain acreage for the Lord.

Kolola Springs Church (an afternoon appointment) pledges \$74.76 to the Cooperative Program. This is 20% of their total. This Church started out to raise \$125.00 as a total for the budget, but after a thorough canvass in which every single member approached made a pledge, it was found that they had actually pledged \$373.80, 60% of which goes for Sunday School and B.Y.P.U. purposes, 20% to the Cooperative Program and 20% for pastor's salary, the pastor pledging his salary as a nest egg for the new building fund which the Church is now starting. These people propose to give \$340.25 in money, two acres of land to be planted for the Lord's work, fifty-two dozen Sunday eggs, one hen set on fifteen eggs and her brood. The pastor states that the \$373.80 estimate is ultra-conservative. This Church in addition to the above is planning to build a nice brick veneer house of worship. They have two nice lots and several hundred dollars already promised for the building. Some will plant ground in addition to their pledges, the returns from which will go for the building. The information is that they are all poor. The majority of them are renters, only one man owning his home. But they are loyal to be only three years old as a Church.

This is passed on for the information and inspiration of others.

—BR—

Prof. Touchstone brought his wife to Jackson from Marks for an operation for appendicitis. We are glad to hear she is improving nicely.

—BR—

### SUNDAY SCHOOL ATTENDANCE FEBRUARY 8

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Jackson, First Church.....	781
Jackson, Calvary Church.....	969
Jackson, Davis Memorial.....	368
Jackson, Griffith Memorial.....	487
Jackson, Parkway.....	146
Jackson, Northside.....	61
Brandon Church.....	134
Clinton Church.....	306
Meridian, First Church.....	700
Offering, \$42.77.....	
Brookhaven Church.....	548
Hattiesburg, Fifth Ave.....	320
Offering, \$101.82.....	
Columbus, First Church.....	950
Grenada, First Church.....	395



## SOUTHERN BAPTIST COLLEGES A RECRUITING GROUND FOR NORTHERN SEMINARIES

By President John R. Sampey

I was surprised last spring to receive a letter from a young preacher who stated that by reason of his brilliant record in college he had been offered by a theological seminary a thousand dollars a year in money and the guarantee of a salary of twenty-five hundred immediately after graduation from the Seminary. He wrote to ascertain whether I could make him a better offer, as he thought he would like to attend the Southern Seminary. I replied that we were not in the market.

The supply of ministerial students in the colleges and universities in the North and East is not sufficient to fill the halls of the theological seminaries. Some of these seminaries have large funds given for the support of worthy and needy young men preparing for the Christian ministry. Some of them have endowed scholarships for the support of promising young men. Naturally the institutions possessing large endowments given specifically for the support of theological students wish to spend the income in the education of promising young men who are graduating from the colleges and universities. Some of the oldest and most liberally endowed seminaries hesitate to receive as regular students any men other than B.A. and M.A. graduates from standard colleges. The newer seminaries, most of which were founded in the interest of a warmer evangelical faith, are thoroughly democratic and receive men of varying degrees of culture. They have been unwilling to set up requirements for admission which would exclude all of the Apostles except Paul, and possibly Judas Iscariot. Of 417 students in the Southern Baptist Seminary last session 304 were B.A. and M.A. graduates of standard colleges and universities.

A seminary that limits itself to college graduates must look to the colleges as its recruiting ground. If it possesses ample funds, it may make a most attractive appeal to the young man who has had a hard struggle to remain in college and who is embarrassed by debt. The executive head of such a seminary can transfer the residence of the young preacher at once from Poverty Row to Easy Street.

Young preachers of high ideals naturally hesitate to offer themselves to the highest bidder. In all my personal interviews with prospective students I lose interest in a young man as soon as I detect the effort to boost the amount of financial aid he is to receive. While worthy and needy men ought to be helped to go forward without interruption with the preparation for their high calling, the man who imagines that the denomination owes him a living without any effort or sacrifice on his part is welcome to go where he can have an easy time. Great pastors and missionaries do not grow in such an atmosphere.

I must state with perfect frankness my greatest fear from the developments of the past two or three years. It would appear that the visitors to our Southern Baptist Colleges wish to skim the cream of our prospective students. Southern Baptists may well consider the effect of such a movement on our future leadership. Will the M.A. and the brightest B.A. men return to us after three or more years in another section better equipped to carry on the work of Boyce and Broadus and Mell and Carrol and Gambrell and Mullins?

The Southern Baptist Theological Seminary has always had some students from the territory of the Northern Baptist Convention, but we have never made a campaign for students in Northern Baptist colleges.

The Baptist and Reflector advertizes one M. G. Daniels, Jr., as a fraud. He goes about collecting money for mission work in Assyria. Why do people waste their money in giving to enterprises and people they know nothing about when our own institutions are suffering? But there are still some people who do not read the denominational papers.

## THE AMERICAN BAPTIST THEOLOGICAL SEMINARY NOTES

O. L. Hailey, Ex. Sec.

The American Baptist Theological Seminary at Nashville is designed to help any Negro student for the ministry. Whether he be a Baptist or not. The Baptist students should find the help they need and the congenial associations among the fellow students, which should be of real value.

If any desire information, let them write Dr. Hailey.

### The Preachers Among the Negroes

There are two or three questions about the Negro Baptist preacher that are of general interest and should be a matter of deep concern.

The present pastor is not in many instances meeting the demands of his calling. This is due in part to his lack of training. The congregations are being educated more fully than the preacher. Soon there will be dissatisfaction among the people, this is already true in a good many cases. It behooves the colored pastor to devote much time to careful study and to do his best in preaching. He should not rely too much on the emotional element in his public addresses.

### Negro Students for the Ministry

From present indications and reports the number of young men who are entering the ministry cannot meet the needs of the churches. There are some twenty-four thousand Baptist churches in the United States. And from available sources of information there must be less than one thousand students preparing for the ministry in all our denominational schools. The American Baptist Year Book just received puts the figure at 737. This number may be increased this year because the year book depended upon publication at least a year old. But at the most there are not more than 1,000 studying for the ministry in all the schools.

The fact is: There appears to be a dearth of ministerial students and the people ought to be engaged in earnest prayer to God to send forth more laborers into the harvest.

It is true that the Negro minister receives so small compensation for his services that he cannot live on his salary and is forced to supplement his income by engaging in some secular calling. It will be a good thing to lead the people to give serious attention to this matter.

### An Interesting Report

An interesting report has been received from the U. S. Board of Education in regard to the illiteracy of the people of the United States. They publish the report that the average illiteracy of the people of the United States, when all the people are considered is 5.9%. Among the national white people it is 2.5%. Among the foreigners and their children the rate of illiteracy is 13.1%. Among the Negroes it is 22.0%. Perhaps it would only be fair to remember that most of the illiterate Negroes are the older people, who in their youth had very little opportunity and encouragement to study.

But there is another matter that deserves more consideration than that. Among the white citizens of the United States they have 90 in high school or college for every 10,000 of their people, while the Negroes only have 15 out of every 10,000. The country cannot allow these conditions to persist without great disadvantage not to say without severe moral responsibilities. It is not wise or right that the white people leave the Negro to wrestle with these conditions without their help.

### A Very Sad Fact

A very sad fact in regard to the Negro people is that a great many of them are refusing to follow the leadership of their preachers, in fact are forsaking the churches and Christianity all together. They are going into various organizations that are professedly not Christian. It was recently published in a widely circulated magazine that 80 Mohammedan Negroes went to Turkey to find a place to found a colony of Mohammedan Negroes from the United States. The leader claimed that he represented 282,000 Mohammedan Negroes. If this is true, it is a severe indictment of our Christianity.

## Student Helps

The workers in the American Baptist Theological Seminary have discovered that only a limited number of Negro ministers are fully prepared to take the Seminary course without some assistance in the preparation. The Seminary has planned to give the students under-graduate work when it is necessary.

But another matter quite as serious lies in the fact that very few of the Negro students for the ministry are able to bear the necessary expenses incurred, while at the Seminary. Of course the Seminary charges no tuition and has reduced the necessary expenses to the lowest possible amount and yet these young Negroes have not sufficient funds available to meet even this limited demand. Many of them cannot take the Seminary course unless they receive help from somewhere. The matter calls for very thoughtful and careful attention.

## STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

Before reading these notes, please read the first and tenth chapters of this wonderful book, then turn and read the twenty-fifth chapter of Jeremiah.

### Introduction

In this study we come to another paranthetical division which brings before us the things that occurred between the sounding of the sixth and seventh trumpets. This parenthesis does not close until we reach the fourteenth verse of the eleventh chapter.

In this chapter now under consideration, the scene is from heaven toward earth, and includes scenes on earth.

### Chapter Ten Studied

To the careful student there should be but little trouble in reaching a correct understanding of this chapter. The only problem in it begins with the eighth verse; so pass it by for the present.

A comparison of the description given of Jesus in the first chapter of this book and that given in this chapter of the "mighty angel", should remove all doubt as to the identity of this great personage. But if that is not sufficient, then read the fifth chapter wherein it is shown that Jesus was the only one able or worthy to receive the seven-sealed book and break the seals thereof. In the study of chapter five, we saw that in the redemptive work of Jesus, he had "bought back" that which was lost to the human family, by Adam's sin. Included in that sin, was the usurper-rulership of this world by Satan, and which was not disputed by Jesus when the Devil tried, in the third temptation, following Matthew's order, to get Jesus to worship him. Stated plainly, that sealed book contained the legal authority by which Jesus is to re-invest the redeemed of this world with authority over it under the kingship of Jesus. In the redemptive work of Jesus, as explained in former studies, the Devil and his cohorts were whipped, but they have not yet been banished from the field, and will not be until the Bride of Christ has been gathered out of every nation under the preaching of the gospel. In the war between the States of our Union, the South was whipped long before Lee surrendered to Grant. So, the Devil has been whipped, but not banished from the field.

The judgment scenes which we have been studying, are but the preliminary proceedings necessary to the final execution of the warrant for the complete removal of Satan the usurper.

In the vision we are here studying, the mighty angel, which was evidently Jesus Christ, (the term "angel" applying to his office at the time and not to his personality), came down and "set his right foot upon the sea, and his left foot upon the earth", the common Bible symbol of taking possession, and swore by the Most High that there should be delay no longer. The King James translation gives "time no longer". But it is conceded by those capable of passing judgment, that "delay no longer" is the correct translation.

Why should one foot be placed on land and one on the sea? Because land and sea constitute the



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whole surface of the globe, and include all that by creation belongs thereto. By sin man forfeited his rulership over it all. By Christ's death he paid the redemption price, and by his resurrection he demonstrated the virtue of his blood, the blood of the Son of God, and in the scene before us, he is formally exhibiting the warrant of his authority and proclaiming it aloud.

It was at this time that the seven thunders uttered their voices, which John was instructed to seal up. By this act the words of the voices of these seven thunders have been kept back from human knowledge, and it is useless to ask what they said, and silly to speculate as to what they might have been. God may some time reveal it, but he has not done so yet.

With the foregoing study, I trust we are better prepared for the problem of this chapter. At the instruction from a voice from heaven John demanded the little book from the hand of the mighty angel. The demand was granted, and with it came the command from the mighty angel to John to eat the little book. He obeyed the command, and found the book sweet in his mouth, but bitter in his belly. Then it was said to him, "Thou must prophesy again before many peoples, and nations, and tongues, and kings". Now what is the significance of John's eating the little book? In this act, Jesus by the "sign" language of which we have recently read in The Baptist Record, restored to John who was there the representative of the redeemed specifically, that which was lost by the fall of Adam. In other words: Jesus became the "next of kin", and redeemed that which was lost by sin. When he came down to earth and took formal possession of land and sea, he delivered the title deed to John. (Please note the difference between "formal possession" and "actual possession". Here it was "formal" possession. "Actual" possession will take place after the battle of Armageddon, and when the Devil is cast into the bottomless pit.

The twenty-fifth chapter of the prophecy of Jeremiah furnishes a key by which to unlock the real problem of the chapter before us, and which is found in the last verse. In that chapter of prophecy, beginning with verse fifteen, follows an enumeration of the nations which were to drink of the wine cup of God's fury at the hands of Jeremiah. Now that prophet did not go bodily to all the nations mentioned, neither was that prophecy literally fulfilled in the Babylonian captivity. But Jeremiah reduced his prophecies to writing under the direction of the Holy Spirit, and ultimately all the nations will drink of the wine of the fury of God as spoken through that prophet, and which clearly pointed to the close of the gospel dispensation. Even so, John has reduced these scenes to writing, under the direction of the Holy Spirit in that Book of the Bible called Revelation. This book contains the terrible things that are to come upon an unbelieving world. Through that book wherever people (even preachers) can be induced to read it, John is prophesying again (speaking forth) "before" "in the presence of" peoples, nations, thrones and kings. Thus our problem is easily solved when we let the Bible speak for itself. But how we do need in some way to get the great truths of this book before the people before it is everlastingly too late. And by preaching the gospel, and by grace through faith in Jesus Christ get as many saved as possible. May God help us.

—BR—

We appreciate the interest and cooperation of our friends in sending us new subscriptions from time to time. We cannot write each one personally and take this method of thanking them.

—BR—

General Smedley D. Butler of the U. S. Marines wrote a letter of regrets that his remarks about Mussolini had caused the government embarrassment, explaining that he supposed the remarks would never go outside the room where they were spoken. He did not deny making the remarks, nor did he question their accuracy. The Secretary of the Navy reprimanded him and expressed the hope that this would be a lesson to him. Gen. Butler will not be tried by court-martial.

## Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

### THE PASTOR AND THE STEWARDSHIP CAMPAIGN

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#### The Pastor

It is the earnest conviction of the writer that the Pastor holds the key to unlock the door of our churches to the fullest enlistment of our membership in this essential teaching of the New Testament. From this duty he must not shrink. The preacher who prides himself in saying "I have nothing to do with finances" is derelict in one of the paramount obligations of his ministry.

Our Lord had much to say about money. Paul declared—"The love of money is a root of all kinds of evil." We ministers should read with serious searching of heart the words of the prophet—(Jeremiah 50:6) "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place." I am profoundly convinced that wherever there is failure in the advancement of God's people in Christian growth and spiritual development it is due more to the failure of the leadership of the minister than to any other cause.

But how is the Pastor to lead in this Stewardship Campaign?

I. **Personality.** He must set a worthy example for his membership. He must give himself in word and deed if he expects the membership to be educated and developed in the idea of stewardship. It had been the writer's habit through the years quietly to put his envelope in the basket or hand his check to the treasurer without making any display of his gifts. Lately he became convinced of his duty to place his envelope every Sunday in the basket, thus setting an example for his people. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." A Pastor may be falsely modest in not humbly but positively letting his people know that he gives and gives systematically, according to the teachings of the New Testament. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." In his effort to avoid the appearance of making himself conspicuous the Pastor can easily go to the other extreme and disobey the divine injunction as expressed in the direct exhortation to live so that "others may see your good works."

II. **Precept.** The minister should teach the law of the tithe. Here are five propositions which I am convinced are impregnable in proving that it is our duty to give at least one-tenth of all our income. 1. **The tithe is a fundamental principle** lying at the foundation of history and of life. This custom comes out of the study of history as taught by all nations and religions. The Greeks, Romans, Carthaginians and Arabians, as well as the ancient religions of Egypt and Babylonia, taught the duty of the tithe. Our Lord himself who is our supreme and final authority in all matters of faith and conscience confirmed this duty, which was incorporated in the Jewish law, and made the paying of the tithe obligatory for all time. (Matt. 23:23). It should be sufficient to remark that a Christian ought to be at least as good as a Jew, and what is more, as consecrated to his religion as a heathen is to his cult and to his gods. This argument is most impressive and startling and overwhelming. 2. **The tithe is a necessary system.** It is not reasonable to suppose that our Lord would leave us to a mere whim or to the impulse or emotion of the moment in the important matter of the stewardship of money. God is a God of order and of system. The universe is conducted in order, otherwise there would be only chaos where there is cosmos. Moral order is certainly as important

as physical organization in the universe. 3. **The tithe is an indispensable standard.** Naturally we ask "How much?" There must be a definite standard somewhere. The universality of the tithe as a moral obligation seems to me beyond question. It is the universal minimum of the race as shown in the history of mankind so far as we have knowledge of the religions of the world. One-seventh of our time and one-tenth of our money belong to the Lord. But this is only the acknowledgement that "all things are yours and ye are Christ's and Christ is God's," and many should go far beyond the tenth. 4. **The tithe is an unrepealed law.** That our Lord restated and with his own authority announced the duty of the tithe is clear. Unless we are anarchists we recognize the value and importance of law. If I am not governed by some rule of authority then my impulse and feelings, which may be caused by physical or social conditions or other influences, good or bad, constitute the supreme court of authority in my moral universe. The absurdity and the peril of such an attitude of mind is manifest. 5. **The tithe brings a glorious reward.** The teachings of the Scriptures and the experience and observation so evident everywhere in human life confirm this proposition. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over shall men give into your bosom." "It is more blessed to give than to receive." If our people would give at least the tenth of their incomes, not only would our giving be multiplied to a sum which would astound us but our own lives would be enriched, and spiritual and material prosperity would be evident everywhere; the promise of the Gospel is for this life and also the life to come.

III. **Plan.** By sermons and by the distribution of pamphlets, by special studies and addresses at the mid-week service, by lectures from specialists and by campaigns in which the people may be "rooted and grounded in the faith" of this great doctrine, the church can be educated and developed to a high state of giving and led up to an appreciation of the duty of the tithe and the benevolent offerings of the membership can be vastly augmented. The Stewardship Commission is wisely urging all pastors to conduct classes in the study of Stewardship. Other ways will occur to the thoughtful, studious and ambitious pastor by which he may help to bring victory in the stewardship campaign.

IV. **Perseverance.** "Be not weary in well doing for in due season ye shall reap if ye faint not." Gladstone said, after the failure of one of the issues for which he stood and which finally triumphed—"I appeal to time." "Everlastingly at it with patience and purpose and a fixed faith in the cause, in the people and in the guidance of the Divine Spirit cannot fail to win."—(From W. M. Vine's Tract.)

—BR—

The arrangement for paying off the bonded indebtedness of the Baptist Hospital in Memphis is ideal. No patient need fear to go to this place lest he should be taxed with a heavy bill to pay off the debt. A few years ago an annex to the hospital was built consisting of at least eight stories. It fronts on Madison Avenue. The rooms on the ground floor bring a good profit, being used for drug store, flower store, restaurant and barber shop. Above this the rooms are used for many doctors' offices and for guest rooms for which a reasonable charge is made. This provides a good income and the bonds are being retired even in advance of their maturity. By good business management the Baptists of the three states are thus operating a great institution for healing and are making it largely pay for the building and operating expenses.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## BAPTIST WOMAN'S MISSIONARY UNION CONVENTION—APRIL 7 - 9, JACKSON, MISSISSIPPI

We are grateful indeed for the contact we have had with the associational officers in the recent district conferences. It enabled us to take stock of the W. M. U. material that is already enlisted and also to observe the earnestness with which our faithful officers are taking hold of the work for the year. We take courage and thank the Lord for the ability, loyalty and faithfulness of these voluntary leaders. They have set out to work on a definite plan and obtain definite goals. One of these faithful ones said to me, "My W. M. U. work challenges the best that is in me." Have you put your best into it?

Districts one and two had 100% of the associations represented at their district conferences. We congratulate the district chairmen, Mrs. M. F. Doughty and Miss Una Montgomery.

The use of the 1931 Year Book was magnified at each conference. We had so many splendid discussions on when and how to use it. One society gathered together all the officers and spent three hours studying the Year Book and Why and How of W. M. U. It is needless to say that society is doing excellent work because their officers know their respective duties. In other words they sold the work of the W. M. U. to themselves and now they are selling it to the unenlisted in their church. The president of another society gave a luncheon for her officers and studied the Year Book. One officer told her husband when she went home she felt like she had been to school. Try studying the Year Book.

We had full discussions on our missionary periodicals and Baptist Record. Each superintendent is suggesting a 5% increase in subscriptions to The Baptist Record and missionary magazines. This is a small goal, but it will hearten us to go over the top. Let us begin checking up on the fifth point in our standard of excellence. Our quota for Royal Service subscriptions for this year is 4,869, The Window 265, World Comrades 1,090. Let us know more about our work by reading the denominational literature.

Begin to collect your best poster now to use in our poster exhibit at the State W. M. U. Convention. You will have a communication from Mrs. S. A. Williams, State Poster Chairman, on this page real soon. She will tell you what she wants you to do and how and when to do it.

A few days ago there came in the mail a picture of a beautiful girl—when I read the letter that came with it, I found the picture represented an only Queen in a G. A. organization. Immediately I thought how nice it would be to have a picture of each G. A. Queen in the state to use on a poster at the State Convention. Now that is what I am asking for—a picture of the Queens in your G. A. A snapshot will be acceptable.

Of course we will want the boys too. Now every boy that has become a fullfledged Royal Ambassador have a snapshot picture made and send to me, then we will see which makes the best looking poster.

We have only a few more weeks left to finish our Tithing Story. When you read this, please sit right down and finish your story and get it into the hands of your leader immediately. The

stories that are to be sent to this office must reach me by MARCH 1st.

We are happy indeed to announce through this page our speakers for our State W. M. U. Program April 7-9. Miss Kathleen Mallory, Corresponding Secretary for W. M. U. of the South; Dr. W. Eugene Saltee, Home Secretary of Foreign Board; Dr. J. W. Beagle, Superintendent of Independent and Direct Missions of Home Board; Dr. R. B. Gunter, State Mission Secretary, and Mr. W. E. Holcomb, President of State Convention. When you read this list you will realize that a better array of speakers cannot be found in the South. Let us congratulate ourselves on securing these speakers and use the opportunity of hearing them. After hearing them, our interest in each phase of the work will be deepened.

Be sure to study the article regarding "Our Standards". This discussion was used at one of our Conferences by Mrs. Ned Rice and I am giving it to you because it is practical and usable.

This month while we are studying "Measuring the Home Task" let us be much in prayer for our Home Mission Offering the first week in March. Study the Book of Nehemiah and see the plans he used in Building Up the Walls. Let it not be said of Mississippi after the week is over and the gifts have been gathered in "but their nobles put not their necks to the work of their Lord." But let it be said "So they strengthened their hands for this good work". Shall we spend the month of February in strengthening our hands for this great and worthy task?

### Our Standards

Sometimes the thought occurs to me Are we not inclined to be careless regarding our plans and methods in the work we are trying to do? Are we not lacking in appreciation for these fine plans? For instance, our Standard of Excellence. Does the Standard of Excellence mean to us what it should? Is it best to have this Standard?

God in speaking to Isaiah said "Lift up a Standard for the people".

1. WHAT is the Standard of Excellence? I answer it should be our measuring rod, the pattern for our task, we would not attempt to make a dress without a pattern, nor would we try a new salad or dessert without a recipe, a pattern in this case is just as important.

2. WHY have a Standard? I would answer to inspire, to encourage, to stimulate.

3. WHEN use the Standard? My answer is AT every business meeting, check up and see what the measuring rod shows, are we gaining any headway as we go along? Not for the fact of just reaching a Standard but because it marks progress! Look in your year book if you are not familiar with each point on our W. M. S. and Y. W. A. Standard and let us use just one word for each point and see in a very simple way the things we are trying to do.

1. MEETING.
2. ENLISTING.
3. GIVING.
4. REPORTING.
5. SUBSCRIBING.
6. PRAYING.
7. STUDYING.
8. DOING.
9. ATTENDING.

### 10. FOSTERING.

Are these ten things worth while in our service for the King?

For Leaders I suggest this acrostic, hoping it may mean a new appreciation for our fine Standards:

- S—earching for WEAK places.
- T—hinking it through.
- A—ttention to an arresting aim.
- N—ever neglecting.
- D—aring to DO.
- A—lways alert.
- R—ecognizing responsibility.
- D—ealing with Destiny!

### The W. M. U. Guide Book for 1931

"Use the Year Book and do not lose it; use it wisely and well".

Use it wisely by studying it through.

Use it well by referring to it throughout the year.

Using it wisely.

With a teacher, the general officers, circle leaders, counselors and committee chairmen come together for a study.

Open with the hymn for the year. Repeat the W. M. U. watchword, and the watchword for the year.

Note the program topics for the year. P. 20. Plan of work. P. 7.

Fundamentals.

Chief Aims.

1. Prayer.
2. Study.
3. Personal Service.
4. Stewardship of Possessions.
5. Missionary Education of Young People.

By a detailed study of the outline let each officer see her Duties and Responsibilities to the Local, Southern Baptist and the Worldwide call.

Show that the effective and efficient way to achieve, comes through reaching the Standard of Excellence. P. 15. We do not do excellent work to reach the Standard, but reach the Standard (and beyond) by doing excellent work.

Look for any good or new suggestions in:

- a. Suggested constitution, P. 56.
- b. Suggested program outline, P. 59.
- c. Parliamentary rules, P. 51.
- d. Recording secretary points, P. 48. Also the points to make more efficient the work of any and all committees, P. 49.

Let us realize that we come into the Organization because of its Aims, but we can only come to its Aims because of its Organization.

We each accept the name Woman's Missionary Union, the song and watchword for the year, then accept the plan of work: Pray—Study—Give—Serve.

We meet the requirements for active membership not from the rule P. 15, but from being a "laborer together with God" in a Woman's Missionary Organization.

Closing: Use "Simple Secret of Success", P. 6, by Mrs. Cox. With these questions:

- a. What was your motive in accepting a position in the W. M. U.? (Thought question, no response required.)
- b. Will you prayerfully seek for the highest conception of your duties in this office?
- c. Will you pledge, by standing, to be faithful to all responsibilities?

Dismissed with Blest Be the Tie or a prayer.  
Mrs. Webb Brame.



# The Baptist Record

Published every Thursday by the  
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Board

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R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Veterans of the Cross

Recently wife and I received a  
delightful card from our dear friend,  
Rev. J. G. Chastain, now of Leland.  
We have had him in our home and  
we love him and are always delight-  
ed to have him with us and to hear  
from him. And this note put this  
scribe to ruminating, as Bill Arp  
used to say, and brought to his mind  
a number of our older Veterans of  
the Cross who are lingering in the  
halo of a golden sunset of a day  
well spent. Bro. Chastain was for  
thirty years one of our missionaries  
to Mexico, supported many years by  
the General Baptist Association of  
East Mississippi. He has written a  
history of his work there during  
those eventful years, which if you  
have not read should do so at once.  
He is not an old man yet in spirit  
and zeal for the Master's cause, al-  
though the snows of some 75 win-  
ters have whitened his hair and  
beard. He is not actively engaged  
now as pastor or missionary, but if  
you want a gospel sermon just in-  
vite him over.

Another Veteran of the Cross who  
is not now actively on the firing line  
but who takes an active interest in  
the work is Dr. T. J. Bailey. With  
snow-white hair and beard he still  
has a desire to be busy for his Lord  
whom he has so faithfully served  
in the days past and gone. He has  
served a number of the best churches  
and was for years editor of our state  
paper, The Baptist Record. He also  
served as Superintendent of the  
Anti-Saloon League in this state for  
a number of years. He has always  
been found on the right side of all  
questions, and was in the thick of  
the fight. He can still preach the  
blessed word and delights to do so.  
His home is at Jackson.

Down at the little city of Menden-  
hall in the good county of Simpson  
another of our worthy Veterans of  
the Cross is spending the quiet  
evening of a glorious and busy life.  
This is our beloved brother, Rev. J.  
P. Williams. He has long been con-  
sidered one of the best preachers in  
our state. He was sound, safe, knew  
the teaching of the Word and was

not afraid to tell it just like it is.  
He was loved and revered as a pas-  
tor, and he has served some of our  
best churches in that capacity. His  
last charge consisted of Mendenhall  
and D'Lo, which he gave up at the  
beginning of this year. This does  
not mean necessarily that he is  
through, but age and bodily infirmi-  
ties make it necessary that he slow  
down a bit. He will still give you  
some of the best preaching you  
nearly ever heard if you will but  
give him a chance. I am told that  
he is now writing a book to give to  
others some experiences and obser-  
vations of a long and useful life.  
He was President of our State Bap-  
tist Convention for a session or two.  
May he linger many days ere he  
crosses to the happy beyond.

One of the dearest friends that  
this writer has known is spending  
the days at the close of the busy  
career of one of God's choicest serv-  
ants in his humble home near the  
little city of Newton, Rev. Jas. E.  
Chapman. The children that once  
played around his knees are grown,  
married and gone away, and he and  
his good wife, the love of his youth  
as well as of his old age, are waiting  
in great peace the invitation to go  
home. His has been a busy life. All  
over the piney woods section of our  
state his voice has been heard as a  
servant of the Most High calling  
poor sinners to repentance. Hun-  
dreds will rise up to call him blessed  
when the great day of accounting  
shall come. Age and feeble health  
have done their stuff and this much  
loved servant, faithful Veteran of  
the Cross, has been compelled to  
retire from active service and rest  
from his labors. For years he was  
Corresponding Secretary of the Gen-  
eral Association, which body he loved  
as he loved his own life, and he car-  
ried the gospel to the Choctaws of  
that part of the state and hundreds  
of them today know the Lord. He  
was one of the good preachers and  
faithful servants of the Lord. May  
his waiting days be full of peace  
and sweet reflections of a life well  
spent, and in looking forward to a  
great reward beyond the mystic  
river.

There are but a few of these Vet-  
erans of the Cross who have done so  
much for the cause of our blessed  
Redeemer and now wait His call  
home, and to whom our denomina-  
tion and the cause of Christianity  
and morality generally owe a debt  
that can never be paid, and I hope  
to speak of others of them at an-  
other time. These dear old Veterans  
of the Cross! How we love them,  
and how we should honor them!

### Notes and Comments

Meet the Bible Study Assembly  
at Grenada, Central Baptist Church,  
next Monday, Feb. 16, 10:00 A.M.,  
where we will study Acts 12 to 16.

Had the delightful pleasure of an  
hour in the interesting home of Bro.  
J. J. Gillon and wife, wife and I,  
last week. He is the father of Dr.  
J. W. Gillon of Oklahoma, whom he  
reported as doing well. This delight-  
ful couple are far beyond 80 years,  
but still fairly active and jovial.  
May they linger for some years yet.

There is a probability that Dr.  
M. E. Dodd, of Shreveport, La., will  
conduct a 15 days tabernacle meet-

ing with Carrollton and North Car-  
rollton Churches, beginning the first  
Sunday in August. Fuller informa-  
tion will be given later.

The monthly District B. Y. P. U.  
Convention of Yalobusha County  
met with Water Valley Baptist  
Church the first Sunday afternoon  
with a good attendance, most of the  
unions being represented. Rev. S.  
J. Rhodes is president and he is on  
the job. Bro. J. E. Byrd was on  
hand and gave a splendid talk, as  
did several of our local talent. The  
fifth Sunday in March a two-county  
union will be held at Water Valley,  
Yalobusha and Lafayette. This will  
be an all day meeting. Come and  
be with us.

These stringent times in money  
matters are trying many of us. Our  
faith wants to walk by sight, so we  
are not willing to step out in the  
work and service of God, especially  
in the matter of giving, without be-  
ing able to see our way clear just  
what the future holds. When there  
is sight faith is not needed; but faith  
leads on though the way is as dark  
as midnight. Have you faith? Then  
follow right on and do what is right.

I noticed a statement from one of  
the "higher ups" in the Episcopalian  
denomination in which he said that  
Protestantism is bankrupt and that  
the whole world is going back to-  
ward Catholicism. I am not yet  
ready to agree with the learned  
Bishop. If Protestantism fails the  
trend will be towards atheism and  
not Catholicism. But true Chris-  
tianity will never fail.

The following announcement just  
arrived: "Announcing the arrival  
of John Harold, on Feb. 1, Mr. and  
Mrs. John R. Breland"—from Ne-  
shoba, Miss.

### NOT AFTER A JOB

I notice in the last week's Record  
that I was advertised for work in  
Mississippi. This was without my  
advice or consent. I do not approve  
of this method. I depend upon the  
God of Elijah to place me. He has  
placed me here at the Seminary, and  
when He is ready for me to be out  
on another pastorate, He will direct  
me to it. I just left a good pas-  
torate in Mississippi. I could have  
stayed there. Of course I appre-  
ciate the friends who are interested  
in getting me back in Mississippi.  
But I am sure that the Lord can get  
me back if it is His will without me  
being advertised as a job hunter. I  
am not hunting a job, I have one  
that consumes all my time. Please  
publish this.

Sincerely,

—Earl Ferrell.

Teacher. "Who was king of France  
during the revolution?"

Confused Student. "Louis the  
Thirteenth—no, the Fifteenth—no,  
the Fourteenth—no, the—well, any-  
how, he was in his teens."—Yale  
Record.

Caller. "Won't you walk as far as  
the street-car with me, Tommy?"  
Tommy (aged seven). "I can't."  
Caller. "Why not?"  
Tommy. "Cause we're gonna have  
dinner as soon as you go."—Junior  
Christian Endeavor World.

## PATENTS

Time counts in applying for pat-  
ents. Don't risk delay in protect-  
ing your ideas. Send sketch or  
model for instructions or write for  
FREE book, "How to Obtain a  
Patent" and "Record of Invention"  
form. No charge for information  
on how to proceed. Communications  
strictly confidential. Prompt, care-  
ful, efficient service. Clarence A.  
O'Brien, Registered Patent Attor-  
ney, 313-C, Security Savings and  
Comm'l Bank Building (directly  
across street from Patent Office)  
Washington, D. C.

### A TRIPLET FOR THE YEAR WITH THREE EIGHTS

By C. H. Spurgeon

As an express train rushes by a  
station without pausing for an in-  
stant, so does our life hasten past  
the first day of a new year. On,  
and on, and on we fly; and neither  
prosperity nor adversity causes us to  
slacken speed. Thrusting our heads  
out of the window, and looking back,  
we are glad to have travelled so far  
in safety through the varied scen-  
ery of life. A screw loose, or a  
wheel without oil, or a stone on the  
metals, might have wrought us great  
peril; but here we are safe and  
sound. Let God be praised! But  
the wind is keen, and the weather  
cheerless; and so we draw in our  
head, and put up the glass, and think  
of that part of the way which lies  
before us, praying that we and our  
fellow-passengers may reach our  
journey's end in peace. For this  
purpose he who has watched over  
us hitherto must still be our Guard-  
ian, and our trust is that he will be  
so. As we glide through the station  
which bears the inscription A.D.  
1888, we salute our fellow-travellers,  
and wish them all the happiness  
which can be crowded into twelve  
months.

To us, at this moment, our upper-  
most feeling is a shiver at the task  
which lies before us in another year;  
not because we are afraid of work,  
nor because we take less delight  
than formerly in the high service of  
the Lord! far from it. But because  
we have a keener sense of our own  
weakness, and a fuller idea of what  
our service ought to be—a trembling  
takes hold upon us. The cry of "Who  
is sufficient for these things?" rises  
from the depths of our being; and  
were it not for the all-sufficiency of  
God, we should be filled with dismay.  
Before us lie labour, and warfare,  
and watching, while within us are  
weakness, and folly, and fickleness.  
Alas, Master! what should we do, if  
it were not that above us is the  
eternal throne, and beneath us are  
the everlasting arms?

As one heart has the same feel-  
ings as another, we doubt not that,  
on this New Year's Day, there are  
other souls besides our own fainting  
with the sorrows of the past, dread-  
ing the threatened conflicts of the  
future, and humiliated with a sense  
of blameworthy feebleness. Our brief  
meditation shall be offered as a re-  
viving draught to swooning minds.  
It will turn upon three texts which  
will be found not very far apart in  
the Book of Psalms. Any and every  
weak believer may take them and  
use them as his very own.

The first text is a Prayer:

"Give thy strength unto thy serv-  
ant."—Psalm IXXXVI. 16

The good man begs for strength:  
then he must have felt himself to

Continued on page 12







## THE CAUSE IS FROM THE LORD

Once upon a time there lived and reigned a great king. The king died and his son was made king in his stead. The subjects of his kingdom called an assembly of the elders to ask the king to reduce their burdens. The king answered them roughly, and drove them away from him. The people rebelled, and the kingdom was rent in twain. The king lost ten twelfths of his subjects and about three fourths of his territory. Now, those who reason from cause to effect may say: "If the king had only spoken kindly to them and had reduced their burdens, that the great calamity might have been avoided". But wisdom says no: "For the cause was from the Lord". King Solomon had turned aside—in his old age—from wholly following the Lord, and had compromised with false religion, and the Lord had purposed—even before the king died—to take away from Solomon's son ten of the twelve tribes, and give them to his servant Jeroboam.—Southern Baptists are confronted with a similar crisis.

There is an undercurrent of dissatisfaction among the people. The masses of Southern Baptists are clamoring for a change. We (not they) want the burden made lighter. We want to be sure that we are not supporting modernism, or any other kind of strange religion anywhere. We believe the allotment of percentages in the co-operative program is out of proportion and does not fit in with the great commission, on account of evangelism being relegated to the rear, and education, benevolence, etc., pushed to the front. We are also very jealous of the old Book, and still believe that it is wrong to speak publicly before mixed assemblies, in the churches. There are also, other minor changes that we want. We take our grievances to the Convention where the invisible King, our Lord, in the person of the Holy Spirit, is supposed to be ruling and reigning in the hearts of His representatives; and our leaders in the Convention—as did Rehoboam—answers us roughly.

## Free for Asthma During Winter

A Remarkable Method That Has Come to the Rescue of Asthmatics—Send Today for Free Trial

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath don't fail to send at once to the Frontier Asthma Co., for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged, do not abandon hope but send today for this free trial. It is a way to find what progress may do for you in spite of all your past disappointments in your search for freedom from Asthma. So send for this free trial. Do it now. This notice is published that every sufferer may participate in this progressive method and first try the treatment free that is now known to thousands as the greatest boon that ever came into their lives. Send coupon today. Don't wait.

FREE TRIAL COUPON  
FRONTIER ASTHMA CO.,  
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Buffalo, N. Y.  
Send free trial of your method to:

They say, in effect: "Go back home and bring up more money, never mind about these other things". Now, men begin to reason from cause to effect, and say: "If our leaders would remove every public servant in our Baptist ranks who are tainted with modernism, and would adjust matters, so that evangelism would be given first place in our program, and would make other changes which would honor God, that the people would swing back, and again become loyal to our organized work, and all the debts would be wiped out, and the treasuries would be full". But, wisdom says, No: "For the cause is from the Lord".

Just as sure as God lives, the cause is from the Lord, and He has the reins in His own hands. Just what is going to happen I do not know.

Let's hope that Southern Baptists may be brought to realize that the cause of our embarrassment is from the Lord. And let's hope that we may be brought, by the grace of God, to realize the truthfulness of the following scripture, which is applicable to all people of all ages, as followers: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land". II Chron. 7-14.

—J. E. Heath.

Winona, Miss., R. 6.

THE WHOLE FAMILY SAVED  
W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

Some Baptist Bible Institute students were on their way back from street services and were delayed by a flat tire. When the driver of the bus told them that it would be maybe an hour before the damage could be repaired one of the young women suggested that they hold another meeting.

As they sang the gospel songs a crowd gathered, and from the first the power of the Holy Spirit was manifest. Student Archibald Ross, of Ireland, was selected to be the spokesman, and he testified briefly and earnestly to the love of God as manifested in and through the Lord Jesus Christ. The message found response in many hearts.

Just before Brother Ross began speaking an automobile was driven up to the sidewalk and stopped close by the place where the service was being conducted. There were three persons in the car, and it soon seemed quite evident that conviction had taken hold upon them. When the appeal was made at the close for repentance and trust, the young woman daughter opened the car door and came forward in confession of her faith in the Lord Jesus.

She had already gotten back to her seat in the automobile when the mother, moved to tears, came weeping and declaring her surrender to Christ. As the invitation continued the father left the steering wheel and came forward, giving the direction of his life into the hands of the Saviour. The students followed up the good work, and after personal instruction and help the family gave up their Catholic emblems and later came to chapel services at the Baptist Bible Institute in token of their

gratitude for the good news which the students had brought to them on the streets. Jesus came to "seek and to save". Southern Baptists are seeking the lost in New Orleans through the Baptist Bible Institute.

—BR—

THE HEART OF THE SERMON  
Samuel Judson Porter, Pastor  
First Baptist Church, Washington, D. C.

—O—

## Gain Out of Loss

Among those who read this must be some who sorrow, and some who have suffered distressing loss of one or another kind, others who have been battling with temptation—possibly with but meager success—others still who have seen their cherished projects fail or are much perplexed over business matters; there may be some who have been grievously wounded by false friends, and some who feel themselves unfairly shut in by cruel circumstance, so completely imprisoned that they are on the brink of rebellion. I cannot, nor shall I attempt to tell each several case. It is useless for me to try. You know and God knows what it is that bothers and burdens you. My wish is to induce you to approach him and to assure you that in his prayer-answering grace you will find reply to your soul's sincerest call for help.

Have you suffered a humiliating defeat, having been overtaken by temptation? Jesus, who gave hope and a new chance to the woman who was brought to him for condemnation, and who restored and reinstated the apostle who had denied him with oaths, will forgive you and heal the wounds which sin has made. A young girl showed Mr. Ruskin a beautiful and costly handkerchief which had been marred by an ugly blot of ink. Mr. Ruskin took it and soon returned it; having begun with the spot as a center, he worked out with India ink an exquisitely lovely design. Even thus your failure may mark the beginning of a new triumph of grace. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in meekness." If you have failed in your aspirations and are about to settle down to the habits of gloom and defeat, let me beg you not to do yourself so great a harm. There are yet many victories to win. "The battle is lost," said Desaix, looking at his watch, "but it is only two o'clock, and we shall have time to gain another." Let us learn to forget the things that are behind, that we may "press toward the mark for the prize" of larger things yet to be.

—BR—

## NEW ORLEANS HOSPITAL

—O—

(By Louis J. Bristow, Supt.)

More than six thousand patients were treated in the Baptist Hospital in New Orleans in 1930. Nearly six hundred of them were given free service. Gifts of money, gowns, tray cloths, pantry supplies and the like, from individuals, women's societies, Sunday school classes and others helped us give the poor free hospitalization. The hospital paid all operating expenses from its operating income, including the cost of its charity work. Every dollar received from the denominational co-operative program was used to pay

## NIGHT COUGHING

Quick and Safe  
Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing can and should be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

interest on the capital debt; and from our earnings we paid \$27,000 on the principal of our indebtedness. We owe as of December 31, 1930, \$503,000.00.

The economic depression has been severe upon us, though we are paying all our expenses of operation, but are not earning enough to keep up the monthly deposits on the sinking fund for the retirement of the bonds. We have not missed a payment but we are in straits now.

This hospital has done a great and good work, and is doing such a work now. We have never made an appeal, save as we have asked for support of the cooperative budget. A letter from a State secretary received recently asked, "What is the best service the Baptists of our State can render your hospital?" I replied, "Help us to pay for our building." I pass that word on to all. Pay for our building and we will double our service to the poor sick folk who are always with us.

We reduced the salaries of all employees January 1st, trying to meet our present situation. New Orleans

**CLEAN EYES ARE HEALTHY EYES**  
To keep your eyes clean and healthy use only Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

## GOTTSCHALK'S METAL SPONGE



"The little sponge that does the big job"

Every church organization needs money. Last year 25,000 different bodies successfully used our liberal cooperative plan.

GOTTSCHALK'S METAL SPONGE is a meritorious household necessity which has been awarded the Good Housekeeping Institute's Star. It sells and repeats easily. It cleans and scours everything... keeps the hands dainty and white... does not rust, sliver or scratch.

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Dept. 127 Lehigh Ave. & Mascher St., Phila., Pa.



## The Children's Circle

Mrs. P. I. Lipsey

Feb. 12th: Bible Story No. 7  
Opening the Eyes of Two Blind Men.  
Matt. 9:27-31

There were many blind people in Palestine, Jesus' country, and he healed many of them. We are not told of a single one whom He healed simply by His word, tho' of course, He could have done so. One day, soon after our last lesson-story, two blind men came and said, "Have mercy on us, thou son of David." Calling Him "son of David" showed that they knew He was the Messiah, the great leader and deliverer whom the Jews had been expecting God to send to them from heaven for a long time. (Luke 1:32). But Jesus wanted to bring out their faith, make it greater, so he leaves them and goes into the house, and after a little, the two blind men find their way to Him. Jesus asks them, "Do you believe I can do this," and they reply that they do. Then He lays his healing hands upon the blind eyes, and says, "If you believe this, here it is," and they could see. Jesus somewhat strongly told them they must not let anyone know about it, but their joy was too great, they could not hold it in, and they went all around everywhere, and told of the wonderful thing that had happened to them.

### Questions

1. Write down for me the verse in Isaiah 35:5, which is a prophecy about this miracle.
2. Why did the Lord not do what they asked immediately?
3. Can you think of any reason why there should be many blind people in that country?
4. Why do you suppose Jesus did not want them to tell of this cure?
5. I wonder what our feelings would have been if we had been blind, and Jesus had made us to see?

My Dear Children:

If our giving goes on well for the next few days, we will have our \$10.00 ready by the middle of February, for the Orphanage.

You will see that our letters include one from a little girl who is six years old, and in the second grade in school. Besides that, she writes very well. I think she is a pretty smart girl. Then we have a letter from a little boy three and a half years old who is "partners" with his grandmother. He never will get cheated, will he?

We are coming to the end of my foreign stamps. I have just about enough to send to one more boy or girl who sends me the Bible Story Answers. I wonder who will get them.

Spring seems to be coming early this year. Have you any flowers in bloom yet? I have yellow jasmine and forsythia, and breath-of-spring. (I call it that because it smells exactly that way, but someone says the right name is Winter Honey Suckle. Take your choice). Let's hear from others about the flowers.

With love, Mrs. Lipsey.

Leakesville, Jan. 25, 1931.

My Dear Mrs. Lipsey:

Am enclosing fifty cents from the Wade Smith Chapter of Royal Ambassadors of the Baptist Church, Leakesville, Miss. Please add this to the orphans' fund. We think you are doing a great work and hope we can help more next time. Best wishes to you and the orphans, from

The R. A. Boys and Mrs. J. C. Landrum, Chief Counselor.

I think you are doing a great work Mrs. Landrum, in teaching these dear boys to give to the needy. We thank you all very much.

Picayune, 1-25-31.

Dear Mrs. Lipsey:

Grandmother saw in the paper where you said you needed 49c to have 10.00 for the orphans this mo., so I am sending 10c to help make up that, and grandmother is sending 39c. I am a little boy 3 1-2 yrs old. My mother died when I was two mo. old and I live with my grandparents. I do not yet understand what it means to be an orphan, for all my aunts and uncles love me and my daddy and step-mother do too. I'm sure I'll feel sorry for the orphans who have no mother or father when I get old enough to understand. I go to S. S. and take my offering, and I do not think I should go without it, and I have to have my Bible, too, like I see grandmother and grandfather have, though I can't read, of course. But I think I can, and I dare anyone to dispute it. Love to all the children.

Charles Felston White.

Well, little Charles, I think you have pretty good ideas about things, you and grandmother between you. You believe in giving, and in the Bible. Thank you both so much for the money for the orphans. Somebody else had paid the 45 cents for last month, so this goes on the list for this month.

Meridian, Feb. 3, 1931.

Dear Mrs. Lipsey:

I am sending you \$1.00 for the Orphanage. I have always been so very interested in the orphans and their welfare. I wish I could do more for them. My sincere wish is for much happiness and prosperity for them, and you too, this year and many years to come. Lovingly,

Laura Fails.

Thank you, dear friend, for the gift and the kind wishes. If many people send these generous gifts, it will help to bring them the prosperity and happiness you desire for the orphans.

Union Church, Feb. 1, 1931.

Dear Mrs. Lipsey:

This is Sunday; I am sick and can't go to Junior B.Y.P.U. this afternoon, so my mother has been reading the letters from the Children's Page to me. I am sending fifty cents for the Orphans. I hope all those who need eye-glasses can get them. I am six years old and in the second grade. I was just four years old when my Daddy finished M. C. and we moved away from there. I would like to live in Clinton again; then I could go to Mrs. Lovelace's S. S. class. With love,

Mary Elizabeth Gilbert.

Tell Daddy he must bring you out here to see us, Mary Elizabeth. I will be glad, and Mrs. Lovelace, and I shouldn't be surprised if others, too. I can read your letter well, and thank you for it, as well as for the money for the orphans. I do hope you are well by now, and able to go to school again.

—BR—

Mr. and Mrs. C. S. Byrd announce the birth of a little daughter, Carolyn Ann, Feb. 6th. Mrs. Byrd will be remembered as Miss Ira Smith, of Wesson, Miss., and was for several years connected with The Baptist Record in the mailing department.

—BR—

Mr. and Mrs. B. B. Hilbun of Louisville, Ky., announce the arrival of a baby boy. Date 1-30-31. Weight 8½ lbs. We wish for Wm. Bryan Hilbun all the good things that belong to a preacher's son.

Continued from page 9

be feeble; perhaps as feeble as we are. He had lost for a while the light of Jehovah's countenance; and if any calamity can take strength out of a man of God, this will; therefore he cries in this verse, "O turn unto me, and have mercy upon me!" When God is turned to us, our captivity is turned, and our former energy comes back to us, increased by the experience we have passed through.

That strength he hoped to gain by prayer: the weak may pray themselves into power. Though prayer be a confession of infirmity, it so links us to infinity that it proves itself the channel by which omnipotence flows into us.

The strength desired was only hoped for as a gift—"Give thy strength unto thy servant": we do not deserve it; we cannot claim it; we appeal to the mercy of God for it; and we hope to receive it as a free gift of love. Not by law, but by grace, are we made strong. Moses burdens us, but Christ strengthens us.

The strength which was requested was meant to be used for the best of purposes. It was as a servant of the Lord that the good man sought for invigoration. We could not pray for strength with which to gratify self, or serve sin; but we may fitly ask the Lord to enable us to fulfil his own commands. When we are labourers together with God, we may reasonably look to him as the Strong One for strength. Oh, the honour and comfort of being the Lord's servants, for we are sure that he will not desert us, but will suit our strength to our service! It is better to have a little strength, and to be keeping God's Word, than to wax fat in our fancied vigour, and kick against the divine will. At this moment, in seeking renewal and refreshment, let us see to it that our motive is pure, and that we desire to spend and to be spent in our Lord's work, and in that alone.

If this be so, we may make bold to offer the extraordinary request of David, "Give thy strength unto thy servant." What! will no other strength suffice? Must the Almighty

iness of Jehovah be given to man? Yes, so it is worded: and the working is not amiss, for it sounds harmoniously that "thy servant should have 'thy strength.'" It were not meet that God's servant should have strength of his own; both himself and his strength should be of the Lord's. It is not likely that God would give his strength to another servant; but it is not unreasonable that he should equip his own obedient servant with strength sufficient for his duties. The request of the man of God is a large one, but not too large. We shall need for another year's labours the kind of strength which dwells with the Most High; strength spiritual, strength of character, and purpose, and steadfastness; the strength of holiness and wisdom, and love. We shall need to have this daily imparted from God himself, for if we attempt to obtain it from any second cause, we shall become idolaters, and miss the power we seek. "They that wait upon the Lord shall renew their strength." There is water in the fountain-head; there may be nothing but mire in the water-courses. How often, when we have looked to men for support, we have been forced to cry, "My brethren have dealt deceitfully with me as a brook!" Lord, if I seek man's strength, and am fortunate enough to obtain it, it will prove insufficient for me; therefore I cry unto thee, "Give thy strength unto thy servant." If thou givest me thy strength, I am in a happy case indeed, even though, like the writer of this psalm, I may have to complain, "O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them!"

The prayer is before us; let us offer it. A few minutes now devoted to pleading with our gracious God for this blessing may give a tone and colour to the entire year. Shall this child of time be a weakling, sprinkled with drops of gracious power, or shall it be baptized into the fulness of divine might?—Here, and now, unbended knee, we claim the largest benediction, and plunge this year 1888 into the energy of the Omnipotent.

Continued on page 16

## CHURCHES WILL DEAL KINDLY WITH PASTORS

A worthy pastor does not demand thoughtful and kindly evidence of his people's affection, nor that they shall provide against a day of need for him and his dependents. But thoughtful members of a church do find many ways to compensate him for his labors and sacrifices.

The spiritual pastor, like Paul, serves in spiritual things and fears to demand his rights in material things beyond the present physical needs, lest men should consider him mercenary in his ministry.

However, the duty of the church, as stated in the Scriptures, is clear. The church among other things should provide against need in the pastor's old age and in case of his disability and for his family in case of death. Service Annuity Certificates enable churches to co-operate with the pastor and with the denomination in making such provision. Members of churches should write us for information concerning these certificates.

### SERVICE ANNUITY DEPARTMENT

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## RELIEF AND ANNUITY BOARD OF The SOUTHERN BAPTIST CONVENTION

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# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Liberty Juniors Make Splendid Record

The Junior B. Y. P. U. under the efficient leadership of Mr. Bradley Tarver has maintained a splendid record for some time. Mr. Tarver knows and loves the Juniors and is one of the few men Junior leaders we have. They maintain the Standard of Excellence all the time and under the leadership of Mr. Tarver and his newly elected helper, Miss Lelia Causey, with the cooperation of the new officers as listed below we expect the Liberty Juniors to take first place soon in our state Junior work. The new officers for the union are: President, Rita Jewell Dixon; Vice-President, Erna Mae Rice; Secretary, Era Boyd and Ruth Webb; Treasurer, Gladys Byrd; Group Captains, Lucile Rice and Edith Felder. They have two secretaries to help speed up this work so they can be in most of the program. Mr. Tarver says that he is making plans to bring his entire Junior union to the District B. Y. P. U. Convention meeting in Columbia June 11-12.

## Pilgrim's Rest, Copiah Co.

Another of our rural churches steps forward and sets up a fully graded B. Y. P. U. work. The Pilgrim's Rest Church in Copiah County reports a Junior, Intermediate, Senior and Adult union with Mrs. Hubert Carr elected Director of B. Y. P. U. work in the church. We are happy to add this church to our progressive list and shall be expecting good reports all along from them.

## Lauderdale County Associational B. Y. P. U. Report—Sept., 1930

In making this report of the year's work of the Associational B. Y. P. U., I realize that I have had only a small part in helping to encourage, advance, and promote B. Y. P. U. work in this county. Under the leadership of Mr. Gartin, who was president until June, with the cooperation of the former officers and those who are now in office, the work has grown. However, we realize that we have not done all we should. The Associational B. Y. P. U. workers face many difficulties in their work. But there are many joys. It is indeed a time for rejoicing when we see the work grow as it has grown during the past year.

Our officers have a larger vision of growing through enlargement. It is their aim to carry out the "Go" and "Teach" of the Great Commission until B. Y. P. U.'s are organized in every church, and until all the unions become more efficient training schools. The fields white unto harvest, are indeed a challenge to us. God is calling us to enlarge our lives and to enlarge B. Y. P. U. work in this county. To "Grow in Grace and Knowledge"; "Neglect not the gift that is in thee"; "Study to show thyself approved"; "Come after me"; "Look on the fields"; "Go ye"! are all chal-

lenges to our B. Y. P. U. workers.

The county officers use the Associational Standard of Excellence as a material guide to point the way to a worthy goal. The calendar of B. Y. P. U. activities, having as its objective Growth in Grace has been emphasized in the programs and plans for the work.

The Associational B. Y. P. U. is composed of ten General Organizations: Five Adult unions; twenty-three Senior unions; eight Intermediate unions, and twenty-three Junior unions. Making a total of fifty-nine unions. There are thirty-two churches belonging to the Associational B. Y. P. U. Nine of these churches have no union. The rural churches are catching a greater vision. More and more B. Y. P. U.'s are being organized outside of the city. Several churches having no union one year ago now have an efficient union. One church which did not have a union last year at all now has all grades of the B.Y.P.U. Thirty six study courses have been held, and several hundred awards were given. About nineteen B.Y.P.U.'s have been A-1 at least one quarter during the year. Hundreds of letters and cards have been written in interest of the work.

The Association is divided into districts with a leader and secretary over each district. These leaders and secretaries are responsible for the work in their respective districts. To a great extent everything depends on these leaders. They are interested in the work, they are faithful and efficient workers. A quarter rally is held in each district. All the churches in each district send, or should send representatives to the meetings. These rallies are a great asset to the work. The meetings should be better attended. The B.Y. P.U. members who attend them go back to their churches more interested and with renewed enthusiasm.

The annual convention was held at Goodwater church June 15, 1930. This was an all day meeting, with an attendance of about one hundred and eighty B.Y.P.U. members, pastors, and visitors. There were only fourteen churches represented. The Standard requirement is 50%. Therefore, this point was not attained, regardless of the fact that a splendid program was planned and extensively advertised. The annual meeting means much to those who attend. The program is inspirational as well as instructive.

All programs for the district and countywide meetings are planned at the officers meetings. At the monthly council of officers plans for the work are also outlined.

At the State B.Y.P.U. held in Clarksdale last March the Lauderdale County Associational B.Y.P.U. won the state banner. This has been, and will continue to be, a challenge to us to accomplish greater things.

I want to thank the B.Y.P.U. members and pastors for your coopera-

tion. It has been a pleasure to us to visit your churches and we are grateful for the cordial manner in which you welcomed us. It has been an inspiration to meet with you, and we hope you have received a blessing.

I want to thank the Associational B.Y.P.U. officers for their cooperation. You have been faithful, efficient and willing workers. It has been and will continue to be an inspiration to work with you.

We need, and want the continued cooperation of the pastors and older church members. Please pray earnestly for our B.Y.P.U. work. Pray that we may do the will of God, and help carry out the Great Commission.

Submitted by —Omera Coker,  
Pres. Lauderdale Co. Assn. B.Y.P.U.

## Sardis, Miss.

Last week, Jan. 26 to 30, was truly a B.Y.P.U. revival in our church, resulting in an awakening among most of our young people. Miss Cecelia Durscherl from headquarters very efficiently and ably led us, conducting a study course and holding conferences daily. Her work was indeed a blessing to us as is shown by the results: Over fifty took the course, twenty-four received certificates, and two got seals. Four unions were fully organized and set out in their quest of A-1 rating. These included an adult union. A general organization was effected with Mrs. W. F. Blaker as Director. This movement is one of the most hopeful signs we have seen in a long time.

Through the W.M.S. and the classes of the Sunday school various relief work has been done among the needy and everybody has shown a willingness to give and to help that is remarkable.

Notwithstanding the depression so much complained of, we shall have by the time this is published paid the last cent of the church's indebtedness. No cuts, no reductions, no retrenchments have been made in the Lord's work here, although there are no rich people among us. The pastor and all the deacons pay the tithe and make offerings besides, and nearly fifty others likewise tithe their incomes. I am persuaded that tithing churches have not suffered to any great degree in this crisis.

—N. G. Hickman, Pastor.

## What Are We Listening For?

A naturalist walking with his friend through the busy streets of a great city, stopped suddenly, and asked: "Do you hear a cricket?"

"Of course not," laughed his friend. "You could never hear a cricket with all this roar of traffic."

"But I hear a cricket," persisted the naturalist, and, turning over a stone, he uncovered the insect.

"Did you actually hear that cricket chirping above the noise of the street?" asked his friend in astonishment.

"Certainly," said the naturalist. "I spend my time listening to nature, whether I am in the forest, the field, or the town. Every one hears that for which he is listening."

Taking a coin from his pocket, he dropped it on the pavement, and each passer-by put his hand in his pocket to see if he was the one who had dropped it. They were evidently listening for coins.

What are you listening for? Your ears are tuned to listen for something, even as the receiving set is tuned to receive the program from a distant station. God's ears are tuned to hear our prayers. Are ours tuned to hear his commands?—J. E. Williamson.

—BR—

## THREE DISMAL YEARS

—O—

Three dismal years have dragged their length,

Like hissing serpents through our hearts.

Their venomous fangs have sapped our strength,

And thrilled and killed like deadly darts.

Like Jesus Christ, our souls have hung

Upon a lonely cross and died.

O, God of Love, he was so young!  
Our lives with him were crucified.

We cannot understand the cause

Which claimed of us our only son.

We would not challenge Heaven's laws,

Nor censure God for what is done.

We kiss the cross with trembling lips,

We drink the wormwood and the gall;

Though Love's own stars are in eclipse,

We know Love waits behind the pall.

Our noble son, we cannot see,

We cannot take him by the hand;

Though Christmas comes, no Christmas tree,

Within our wretched home, shall stand.

In vain we lean with eager ear

To catch the accents of his tongue.

And yet his voice is full and clear,  
Forever sweet, forever young.

He is not dead. He cannot die.

Time cannot touch him with its hand.

Among the holy and the high,  
He dwells amid a wonderland.

He waits for us with happy eyes,

He sometimes wipes a tear away.

He builds for us beyond the skies,  
The mansion we shall find some day.

He seems to whisper from afar

To nerve our hearts to grander goals.

He seems to smile from star to star

To flood with hope our sombre souls.

Three dismal years have dragged their length,

Like hissing serpents, since he went.

Their venomous fangs have sapped our strength,

And thrilled and killed our calm content.

But Love that gives and Love that takes,

Shall give us back our darling boy.

This magic faith forever makes  
The cross we bear, a crown of joy.

—David E. Guyton,  
Blue Mountain, Miss.



### WHAT COLLEGE IS BEST FOR YOUR DAUGHTER?

If your daughter has made a good record in high school, then by all means select for her a college with high requirements for admission and graduation. In such a college she will come under the most helpful and inspiring influences. Her companions will be of high intellectual rank. They will have proven themselves to be earnest workers. Each will have entered college with the recommendation of her high school principal as to conduct and character. Through the influence of such association your daughter will be encouraged to exert her best efforts, and will acquire strength of character as well as intellect.

One of the outstanding southern colleges for women which maintains unusually high standards is Converse College. At Converse no student is admitted unless she has made an average of 80% during her four years spent in high school. She is admitted upon certificate issued only by a fully accredited high school or preparatory school. In all cases, testimonials of good character and a certificate of honorable withdrawal from the last school attended must be presented to the President. These requirements for admission are adhered to as a matter of fairness to the individual applicant and to the student body in general. Because of the unusually high requirements for graduation, it would be useless for a young lady to enter a college of such high standards unless she had proven herself capable of adequate accomplishment. To those of superior ability, however, splendid opportunity is afforded for intellectual achievement.

All correspondence relative to entrance should be addressed to President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

—BR—

### MAKE IT PLAIN

In the presentation of the gospel of Christ, plain words should be used. Great care should be exercised in the choice of words, phrases and sentences. In days past and gone it might have been enough to say: "I believe in the inspiration of the Bible". But that does not mean anything particular, now, in these enlightened days. We should say: "I believe that the Bible—viz: the sixty-six Books, known as the Old and New Testaments as originally written—was supernaturally inspired, every word, syllable and character as no other writings have ever been; and that while the Books were written by men, yet they were moved by the Holy Spirit, so that all their writings were free from error and absolutely trustworthy". There may have been a time when to say: "I believe that Jesus was the divine Son of God", was enough; but that is not sufficient now these days, to convey the thought. We should say: "I believe that Jesus was the divine Son of God in a sense that no other man was ever divine; that He was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born of woman, and that He is both the Son of God, and God, the Son". There may have been a time when to say "I believe

that Jesus was raised from the dead" was enough to convey the thought; but not so now-a-days. We should say: "I believe that Jesus was raised from the dead bodily, that He came out of the grave in the same body that was nailed to the cross".

It might have been enough once upon a time to say: "I believe in salvation by grace". But that has been explained away until now it is necessary to say: "I believe that salvation is wholly of grace; meaning that we receive salvation by the unmerited favor of God, bestowed upon us who were unworthy, without any effort, merit or credit on our part".

In days past and gone it might have been enough to say: "I believe that eternal life is the gift of God". But it does not mean anything now to some people. We should say: "I believe that eternal life is the gift of God; pure and simple, without any compensation or remuneration on our part". It might have been enough to say, in time past and gone: "I believe in justification by faith"; but not now. We should say: "I believe in justification by faith and faith alone; in Christ and Him alone without any other condition or consideration at all".

Years ago, when men were not so wise, it might have been all right to simply say: "I believe in good works". But not these days. We should now say: "I believe that we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them; and that good works does not save one's self, neither helps to save them; but that it helps others to be saved, and that we will receive a reward, not salvation, if we maintain good works".

I could go on, but this is enough. Why is it necessary these days to make things clear and plain? It is because the enemies of truth have crept in unawares and stolen our phrases of truth to whitewash their lies, changing the truth of God into a lie by wresting from it all its true meaning, to corrupt the minds of men, to pervert the gospel of Christ.

—J. E. Heath.

Winona, Miss., R. 6.

—BR—

### SPRINGFIELD

—O—

The T. E. L. Class of Springfield held their regular business meeting at the church Sunday afternoon, Jan. 25, with a splendid attendance of 21 members and quite a number of visitors. Had some splendid reports. Our reporter brought us a good message on "Let Your Lights Shine". After which the following officers were elected:

President, Mrs. L. P. Gaddis, First Vice-President, Mrs. Beulah May Gillis; Second Vice-President, Mrs. Effie Stegall; Third Vice-President, Mrs. Luther Cooper; Secretary, Mrs. Leslie Cooper; Treasurer, Mrs. Matie Morehead; Mrs. Linnie Cooper, Reporter; Group Captains, Mrs. Dorris Lott, Mrs. Leon Cooper, Mrs. Claud Winstead, Mrs. William Cooper. Mrs. Tom Cooper is our splendid Teacher.

May we do better work for our Master, is our prayer.

—Reporter.

### In Memoriam

REV. AND MRS. J. P. WHITE

Brother J. Parker White was truly a great man and preacher. He was a close and hard student. He studied Greek at home and learned enough to justify his study of it.

When this writer first came to know of him, he was pastor of the Baptist church at Houston. It was the time when a Normal College was in operation there and it was in its glory. Many students attended, some from near Morton and at the time I went to Miss. College.

Brother White was in close touch with these young men in this school and made a lasting impression upon them. Some of them are now leading in their professions in life. Brother White got the reputation of developing his sermons well. Being a student of History, English and the Bible, he had them at his command and they served him as a servant serves his master.

But Brother White moved to the Delta and was pastor of the Baptist Church of Clarksdale for two years and did a splendid work and then moved to Sumner where he was pastor for seven years. It was here that the writer knew him and learned to love him. It was here that I held a Bible institute for the Colored people in the court house and Brother White was quite valuable with keen interpretations of Scriptures and all enjoyed him so much.

He was called to Webb church when the town was little more than a mud hole and how it was developed. Brother Dyess who was a true yoke fellow and layman and has just gone to glory, did, under the leadership of Brother White, a great work. Long since it is one of the best half time churches in the state. It was at Sumner and Webb as well as other places, where he won unfading glory by his Godly life and upright walk.

He was pastor of Schlater and Doddsville and Blaine and the latter place he was preaching when his health gave way and he was carried to the Hospital in Memphis.

He suffered much on the way to the end and he had so many evidences of friends that it helped him to bear the hardest trials and agonies and said his wealth consisted in his friends. His body lay in state in the Baptist church for a few hours, that all might view his form when the greatest crowd came together to pay their tribute of respect to his memory. The funeral was conducted by his devoted pastor, Brother Jordan, with the assistance of Dr. Graves, the Presbyterian pastor, and Brother Ashland, the Methodist pastor. Thus closed the earthly cares of a great preacher and man. Modest, cultured, Christian.

His wife died of pneumonia just twenty days after that of her husband. She was truly a companion to him in his high calling and in all of his work. She was in sympathy with him and did her part in a most worthy way.

No mother ever loved her home, children, friends more than did she. No one was more neighborly than

she. Many a noon hour found her going down some street or down some highway carrying a waiter something for a sick or hungry person. A young man said to me once when he saw how she looked after the sick and "shut ins": "She has the right name, 'White'." She waited on her husband to relieve every pain both day and night till the end came and she developed pneumonia, which speedily took her away. The two who walked side by side here for more than forty years in love and sympathy, soon joined each other again on the eternal Hills to spend eternity.

—W. R. Cooper.

—BR—

### Resolutions of Respect

Whereas, God in his infinite wisdom saw fit to call from the walks of men our beloved brother, J. H. Taylor, on January 7th, 1931.

And whereas Brother Taylor was a member of the Baptist Church of Ethel, Mississippi, having united with the church here twenty-eight years ago, his membership in the Baptist Church dating back forty-five years.

And whereas during all these years Brother Taylor was a loyal and faithful member, ever ready to attend the services of the church and support its causes; therefore be it resolved:

First, That we the members of the church express our appreciation of his faithfulness, commemorate to memory his virtues, express our sympathy to his family, and regret at the loss of a brother.

Second, That a copy of these resolutions be sent The Baptist Record, the Star-Herald, the family of the deceased and one spread on the minutes of the church record.

—C. S. Johnson, C. C., Committee.

The T. E. L. Class of Pelahatche Baptist Church met in the T. E. L. Class room Monday afternoon for their regular business meeting.

After the president called the meeting to order, the class song was sung. The devotional was led by Mrs. Beasley, prayer by Mrs. Williams, which was followed by the reports from officers and group captains. The treasurer's and secretary's reports were unusually good. Had ten honor roll members for the month.

The teacher, Mrs. R. A. Stingle gave a very inspiring talk on doing something for others. We trust the absentees will be in their places Sunday, as I hear we have a treat in store for all that will be there.

—Reporter.

—BR—

### BAPTIST W. M. U. ZONE MEETING

—O—

The North Zone of the Sunflower Association W. M. U. met in the Drew Baptist Church Jan. 28, 8:30 P. M. The regular program and playlet on "Stewardship" was given by the Ruleville Society. Every Society in this zone was represented. 76 present. Drew Society entertained. The April meeting to be at Rome.

—Recording Secretary.



## WHAT BROUGHT PROHIBITION?

The Wickersham Commission answers the question. The brewer, the distiller and the saloonkeeper and the way they corrupted state and city governments, the police and society at large:

"Admittedly the greatest achievement of the 18th amendment has been the abolition of the saloon," says the Wickersham report. "The number of saloons was increasing in many states."

The report denies the present wet claim that temperance was increasing under the saloon regime.

"The saloons were generally the center of political activity, and a large number of saloonkeepers were local political leaders," explains the report.

"Organized liquor interests contributed to the campaign expenses of candidates for national, state, and local offices. They were extensive advertisers in the newspapers. Laws and ordinances regulatory of saloons were constantly and notoriously violated in many localities. The corruption of the police by the liquor interests was widespread. Commercialized vice and gambling went hand in hand with the saloons. When proceedings were taken to forfeit saloon licenses because of violation of the law, it was a common practice for the brewers to procure surety company bonds and provide counsel to resist forfeiture. The liquor organizations raised large funds to defeat the nomination or election of legislators who opposed their interests. The liquor vote was the largest unified, deliverable vote. The result of advertising by the brewers was a substantial increase in the consumption of beer, which was followed by some increase in the consumption of whisky, as shown by the statistics published by the Bureau of the Census.

"In many cities, saloons occupied at least two and sometimes all four corners at the intersection of important streets. They also held strategic positions near entrances to large factories and industrial plants. They furnished open invitations to wage workers, as they left their places of employment, to enter and spend their money. Many left the saloons for their homes in a state of intoxication and with only the remnants of their wages in their pockets.

"The United States Brewers Association, which was one of the dominant factors in the liquor situation from the time of its organization on November 12, 1862, in the annual address of its president in 1914

quotes the American Grocer, the liquor dealers' organ, to the effect that despite the adoption of prohibition in some states and local option in others, the per capita consumption of alcoholic drinks had increased nearly three gallons over a ten-year period.

"The evils of the liquor system most responsible for the formation of public opinion leading to the adoption of the 18th amendment, were the saloon and the corrupt influence of liquor dealers in politics, the latter being linked closely with the former. It is significant that almost all of the bodies at the present time seeking the repeal of the 18th amendment concede that under no circumstances should the licensed saloon be restored."

—BR—

## WHAT THE CRITICS ARE SAYING OF MISSISSIPPI BAPTIST HISTORY

—O—

The following excerpts show what some of the eminent critics of the South are saying of the recently published history of Mississippi Baptists by the Rev. J. L. Boyd of Pickens. Dr. John L. Hill, the Book Editorial Secretary of the Southern Baptist Sunday School Board at Nashville, Tenn., says in a review of the book in his *Monthly Book Talk*:—"The author has brought out a brief but very comprehensive popular history. He has accomplished wonders within the scope of little more than three hundred pages. . . Here then is a satisfying history. Its facts are widely gathered from authentic sources and are presented attractively in a setting of fresh human interest. . . Students outside Baptist ranks will recognize in the history of the dominant denomination the story of the social, moral, intellectual, and spiritual progress of the state at large. We congratulate the author on this notable achievement and we predict an ever-growing constituency of appreciative readers, while the volume is certain to find an indispensable place on the reference shelves of the libraries of the land".

Dr. W. J. McGlothlin, President of the Southern Baptist Convention, and President of Furman University of Greenville, South Carolina, who is one of the foremost Baptist historians of the South, writes:—"The work is well done, and attractive in form. I congratulate you on doing this excellent piece of work."

Dr. B. D. Gray of College Park, Ga., who was for twenty-five years Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, writes:—"You deserve the thanks of Mississippi Baptists for this splendid effort to preserve their history. You have given a vivid portraiture of their struggles and triumphs, their somewhat checkered but steady progress. I congratulate you on this worthy achievement, and wish for a large circulation of the book".

Dr. J. R. Hobbs, Pastor of First Baptist Church, Birmingham, Ala.:—"Surely you have made a magnificent contribution to the cause. The whole work is really in my opinion a very worthy achievement. It deserves a wide sale among Mississippi Baptists."

Dean L. Q. Campbell, Mississippi Woman's College, Hattiesburg:—

## Missionaries Use Vicks Vapo Rub for Christmas Giving in India

People Like it so Much, writes Mrs. Jean Hanson from Her Mission There



"The monkey man" and his performing monkeys at Sheikh Mandah, Baluchistan, India. The Indian word for him, writes Rev. A. L. Gray, missionary, is "Bondar", meaning "money".

"We were on furlough in Massachusetts two years ago," Mrs. Hanson writes, "and at that time made the acquaintance of Vicks VapoRub. The baby had Whooping Cough and the doctor recommended Vicks. We have sworn by it ever since.

"Vicks is so much liked by our people here that we have made this a 'Vicks' Christmas by giving each family a bottle for Christmas. And they all seemed to be glad of it." Mrs. Hanson tells of many instances of its effectiveness in treating colds and how its fame in reaching these far-away people of India. This is just an example of how Vicks continues to spread around the world. Mothers especially have appreciated Vicks from the very first, because it avoids "dosing", which so often upsets children's delicate digestions. There being nothing to swallow,

Vicks can be used as often as needed, even on the youngest child. Just rubbed on throat and chest, it attacks colds two ways at once: (1) Through the skin, like a poultice or plaster, "drawing out" tightness and soreness; and (2) Its medicated vapors, released by body-heat, are breathed in direct to irritated air-passages. This double action, continuing throughout the night, opens the air-passages and eases breathing, thus permitting sound, restful sleep for both mother and child.

While long recognized as the ideal treatment for children's colds, coughs, sore throat and spasmodic croup, Vicks is being proved every year—in actual use in millions of homes—equally effective for the cold troubles of adults, too. No wonder it has become a family standby.

"Pleased me greatly. I feel that you have avoided the error which so frequently makes religious history dull, namely, a mere catalogue of people and facts. It appears to me that you have invested the people and facts with a lively interest."

—BR—

## J. J. MAYFIELD'S FIFTH BIRTHDAY AT CANTON

—O—

Had both services well attended, full house, at which reports from various departments were given. During the five years a little more than \$69,000.00 passed through the bank. Together with that amount and the special offerings of the W. M. S. and other Auxiliaries, the amount reaches \$75,000.00, or an average of \$15,000.00 per year. Membership at the beginning of the pastorate numbered 375. The present membership 626. There has been received during the 5 years into the church in various ways in which members are received, 451; 76 more members received during the 5 years than the church had at the beginning of the pastorate, a net gain of 251 members during the period. After some speeches by the local leaders, the church enthusiastically stood endorsing the accomplishments of the pastorate and many were the expressions that it continue for at least another five year period.

Included in the congregation were members of all denominations of Canton, and including some Jewish friends. There were more than 200 baptisms from the Sunday School during the five year period. One of the things that the chairman of the Board of Deacons mentioned as the

greatest accomplishment was the unifying of the membership of the church.

—BR—

Bro. C. C. Jones entered upon his new field Feb. 1st by preaching a strong sermon to a fine congregation of sympathetic hearers. This was at Mendenhall. The second Sunday he will be at D'Lo. He is to preach at Mendenhall first and third Sundays, and D'Lo second and fourth.

—BR—

## At Least Two Kinds

City Boy: "How many kinds of milk are there?"

Teacher: "Why, there's condensed milk and evaporated milk and—but why do you ask?"

City Boy: "Well, I'm drawing a picture of a cow and I want to know how many faucets to put on her."

—BR—

## Revised Definitions

Stenographer: A person who writes what she thinks the boss should have said.

Fishing: A sport devised to improve the imagination.

Music: The least objectionable of noises.

Parking space: The spot where the other fellow left his car.—Fellowship Forum.

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**OTHINE DOUBLE STRENGTH**





## Baptist Student Union



President, W. O. VAUGHT, Miss. Col.

Secretary, LUCILE RAY, Blue Mtn.

Vice-President, MARGARET GULLEDGE, Miss. Woman's College

Treasurer, FRANK BAILEY, A. & M.  
Reporter, LAVONNE REEVES, M. S. C. W.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

### M. S. C. W.

The outstanding event at M. S. C. W. this week was the invasion (pleasing, indeed) of the Mississippi College band on our premises. By the efforts of Miss Irene Ward it was arranged that the Baptist ladies in town took care of the individual members for the night.

Thursday afternoon, they led our noon-day prayer meeting with instrumental and vocal selections—and concluded by a fine talk from W. O. Vaught, state B. S. U. president.

During the afternoon they were engaged in playing at Lee High and parading. From 4-5:30 there was a reception at the Workshop.

The band came here under the auspices of the Sophomore class, and so Sophomores checked them for formal dinner in the dining hall.

The concert was even better than could be expected.

L. Reeves.

### PRAYER: A SOURCE OF POWER FOR M. C. STUDENTS

If one should uninterestedly loiter around the gymnasium building on the Mississippi College campus about 12:30 p.m., he would see groups of students congregating in the upper lobby of that building. He might be tempted to ask what it was that attracted this motley group. Here the more-serious minded and most conscientious students of Choctawland recede from their daily duties and the busy rush of worldly activities for a short season of prayer each day from 12:35 till 12:55. In this quiet, unmolested place they tap the great reservoir of power. Most schools do not have an organization, or maybe it is best called a spiritual influence, of this kind—, namely, Noonday Prayer Meeting. Prayer has played a great part in the lives of M. C. students this year. It was through prayer that twenty-three students were able to attend the Atlanta Conference.

The Noonday Prayer services are held daily under the direction of Mr. Tate Woodruff. For last week (the first week of the new semester) the topics for discussion were centered about "Registration: Some Christian Virtues to Sign Up For":

Monday—Service.

Tuesday—Christian Economy.

Wednesday—Successful Business Administration.

Thursday—Spiritual Gymnastics.

Friday—Lens Technique: Microscopic and Telescopic.

Saturday—Military Tactics.

For this week the topics are concentrated about the study of the "Quiet Hour of Study and Meditation":

Monday—Quiet Hour: Its Significance.

Tuesday—Quiet Hour: Fundamentals of Successful Bible Study.

Wednesday—Quiet Hour: Topical Method.

Thursday—Quiet Hour: Exegetical Method.

Friday—Quiet Hour: Its Companionship.

Saturday—Spending the Quiet Hour.

All through the year a group of students have withdrawn daily for this brief period of prayer and meditation upon things higher and nobler. "Prayer Changes Things".

—BR—

Continued from page 12  
tent, crying "Give thy strength unto thy servant."

The answer is not far away. Thus saith the voice of inspiration:—

"Thy God hath Commanded thy Strength."—Psalm IXVIII. 28

There are some who read it, "Thy God hath sent forth strength for thee." That which the Lord commands in heaven is done without fail. Among his divine decrees this is to be found, that his servants are to be strengthened, for that which is a matter of promise in the revealed will of God is a matter of command in his secret purposes. He who saith, "I will strengthen thee, yea, I will help thee," has taken orders that these golden sentences shall not be mere words.

The foreseeing Lord has appointed refreshments for us during the coming year. He has commanded the agents of his providence to bring us bread and meat in the morning, and bread and meat in the evening; and he has commanded the store-keepers of heaven to hand out our omers of heavenly manna every day from the beginning of January to the end of December. He has commanded his human ministers to strengthen our weak hands, and confirm our feeble knees; and he has commanded his angelic messengers to keep us in all our ways, and to appear unto us, and to strengthen us should we be called to any special agony.

That we shall be strengthened for all that lies before us is not, therefore, a matter of doubt; but it is ours to note with joy that this strength will be arranged, appointed, and proportioned by the Lord from whom it comes. We shall be invigorated according to the divine command; and therefore the time, the method, and the degree will all be settled by unerring wisdom and immeasurable love. We are not given the key of the storehouse, and told to help ourselves; but we are from hour to hour nourished with a portion from the Lord's own table, mixed and measured, savoured and sweetened by his own hand. "Thy God hath commanded thy strength." He bids us pray, "Give us day by day our daily bread," because he has appointed us daily rations, which he has commanded his messengers to bring to us; yea, he has not only commanded the rations, but the strength which they shall yield to us.

Let our ear be charmed with the music of the repeated pronoun "thy God," and "thy strength"; even as we were in the verse which served us for a prayer. That same cove-

nant, which makes God to be our God, makes his strength to be our strength. Is not this most precious? "Thy God hath sent forth strength for thee," take it to thyself, for he means it for thee. He has given his Holy Spirit, whom he hath sent forth, to be to thee thy power to labour, to suffer, to wrestle, to conquer. What the Lord sends, none can keep from thee. What he commands, none can deny thee. Wherefore, rest in believing confidence; and when thou art weak in every other way, be strong in the Lord, and in the power of his might. Surely, if the Lord be thy strength, and thy song, and if he also has become thy salvation, thou mayest begin the year with the dance of Miriam, and the song of Mary.

What remains but that we give an active response to the promise of our gracious God, and how can we do so in a better style than by again borrowing from the Psalmist? Let us say with him—

"I Will Go in the Strength of the Lord God."—Psalm IXXI. 16

Let us arouse ourselves. The watchword is not, "I will grieve," but "I will go." Not "I will think," but "I will go." The man who is strong advances to the use of his vigour according to the call of the hour. The adversaries of our Lord advance to the battle; let our souls be fired with courage, and as David ran to meet the Philistine, so let us "go" to confront the enemy. With the righteousness of God as our breast-plate, and his strength as our sword, let us go where the trumpet proclaims the war.

If we are favoured to be chosen to the peaceful labours of the vineyard of the Lord, let us go to them joyfully in the strength which the Lord has commanded for us, and sent to us. Let the minister go in this strength to preach the gospel, let the teacher in the same manner go to instruct the little ones, let the business man thus go to fulfil his vocation, and let the housewife thus go to her domestic duties. Ours it is with pleasure to work out the salvation which God has worked in us. We have been receivers, let us now give forth to others.

—BR—

### NEVER BEFORE ON THIS FASHION—SOUTHWESTERN (L. A. Myers)

With more than 227 conversions and others coming daily; with 35 acclamations and scores being reclaimed weekly, a revival is going on in a gospel mission in Fort Worth in a manner never before known.

Beginning December 6, a revival under the direction of Southwestern Seminary Students and Faculty has continued unbrokenly and at the present time promises undisturbed progress so long as there continues to be marked evidence of good results. With Rev. M. Hiner, Associate with Rev. W. A. Hancock of the Practical Work Department in charge, from 10 to 25 of the Seminary family open services each evening at the Fort Worth downtown mission, and here a two hour ministry begins for the man on the street.

Travellers are invited by "Won't you step in?" of many students, and they have been coming from 75 to 150 each evening. They have rep-

resented home deserters, law violators, the down-and-out, the multitude of unemployed, and the wayfarers of life. It is from this crowd, that 250—Americans, Mexicans, Canadians, and Swedes—are drawn. They have stepped forward during intense moments to confess crimes against society, crimes against homes, crimes against the church, and daily they are going back to take their place as husband and father; they are going to the proper law officers to surrender; and they are going to the churches of Fort Worth and elsewhere to unite themselves with those of the Christian cause.

### A System of Follow-Up

A check on those who have come is being kept by the students and it has been found that vast numbers, true to their resolution, have been getting back into the ways of right. The check reveals that the average age of those who have come is 45 years, and they are predominately men. Of those who have had previous religious connection, large numbers have been Catholics and Jews. Among those who have confessed their sins, many could barely speak English, but they have seemed to understand the spirit and their actions have been genuine. There is a new thrill, nightly, for the Seminary man; nightly, the Spirit seems to work in fashions heretofore unknown. In fact, all feel like asking "Have you seen it in this fashion before?"

A young lad on surrendering to the law was told to go to each of those against whom he had committed a petty crime and confess. It looks as though he will avoid the penitentiary sentence. Another, if given the maximum sentence, must serve fifteen years in prison, but all are determined, according to their testimony, wherever placed to give themselves truly to the highest Christian living.

—BR—

Office Caller. "How long has that office-boy worked for you?"

Office Chief. "About four hours."

Caller. "Four hours! Why, I thought he'd been here a long time."

Chief. "Oh, yes, he's been here two years."—Ex.

—BR—

"Can you imagine anyone going to bed with their shoes on?"

"Who does that?"

"My horse."—Cable Line.

—BR—

An Irishman who was not much of a sportsman went out one day, and the first thing he saw to shoot at was a bird sitting saucily on the top of a fence. He blazed away, and then walked over to pick up the victim.

What he happened to find there was a dead frog, which he raised carefully at arm's length looking at it with a puzzled air. Finally he remarked:

"Well, but ye was a foine-looking burd befur Oi blew the fithers off o' ye!"—Ex.

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